# Record of Christian Work

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**American Notes.** **The Gideons** had placed in the hotels of the United States and Canada up to March 31, 1919, 398,501 Bibles.

**More than Four Hundred Charts of the Ten Commandments** have been posted in schools, shops and other public places in Charleston, West Virginia, by the Epworth League of the Central Methodist Church. The cost is five cents per copy.

**"The Opportunity for the Bible Has Come for Haiti,"** writes Mr. Petion Baron of Port-au-Prince.

"Everybody wishes to buy it. I have been astonished to see the desire of the people to secure the Scriptures. Little children, school children and grown people,—some want a Gospel, others the whole Bible, others the New Testament only. The sight has rejoiced my heart."

**Lee To, Superintendent of the Morning Star Mission on Doyer Street, New York, Announces a Great Victory,** nothing less, in short, than that the idol temple at 16 Mott Street is to be dismantled and used as a Council Chamber of the Chinese Benevolent interests of the city. This closes the oldest Chinese temple in the eastern part of the United States. The resolution was passed unanimously. A Christian minister has been chosen as head of the Chinese Consolidated Benevolent Association.

**The Committee on Reconstruction of the Methodist Church** has taken up the task of helping returned soldiers to employment which Congress, by failure to appropriate necessary funds, has abandoned. On Sunday, May 4, the question was agitated in a large proportion of the 18,000 churches of the denomination. The sixty thousand Minute Men of the Church are an important factor in the move. Lists of positions, either with Methodist employers or with others needing men, are being turned over to the established local offices of the United States Employment Service.

**The Interchurch Movement Is Reported on in the Christian Register** with satisfaction that Unitarians are to take their place with evangelicals in the general merger. We make no comment other than to quote a note from another page of the same paper. This borrows the following from the Church Calendar of the Unitarian Church of Orange, N. J.:

"A strong movement has been started in the Y. W. C. A. to abolish the word Evangelical and its limitations from the national constitution. *With the abolition of this word . . . . new hope opens for the religious life of the world.*"

**The Action of the Worcester Y. M. C. A. Directors** in arbitrarily setting aside the test of evangelical church membership and in electing a Christian Scientist to the Board of Directors, leads the *Christian Register* to hopefully anticipate "the reconstruction of the Y. M. C. A.," so that Unitarians also may be admitted to directing boards. "We shall look with unwonted expectancy to the convention in November," *i.e.,* the international convention of the Y. M. C. A., in the hope that "the troublesome Portland platform" will be eliminated. We are sure the vast majority of Christians will hope that this troublesome movement of intruders will be turned down flatly and that legal measures will be taken to protect Christian property from possible diversion.

**Dr. Grose quotes in the Congregationalist a letter concerning Mr. Hoover's mother's religious experiences.**

"Our dear sister was converted while yet in her teens at the time of her father's death and immediately opened her mouth in prayer and praise to God Who had so freely and fully forgiven all her sins. All her energies being quickened by the indwelling Holy Ghost and her understanding enlightened, she handled the Word of God with great skill. She was recorded a minister of the Gospel by Springdale Monthly Meet-

ing, Iowa, in 1883, and immediately entered into the evangelistic work for which she seemed peculiarly fitted. Committing her three little fatherless children to God and His people, she gave herself unreservedly to the work until death by typhoid fever took her in the following year."

**The Religious Education Association** held its 1919 sessions in Detroit and elected Dr. Samuel A. Eliot as president. Dr. Eliot is also president of the American Unitarian Association. Among the essayists of the conference was Dr. Durant Drake of Vassar College, who declared:

"The older piety in the Church was secured by poring over the Bible and spending many hours in prayer. This method . . . . was too purely personal. We must cultivate a more outward and forward-looking Christianity and for that something more than the Bible is needed. We may not use the Bible exclusively and in the old way and *we have not found out how to develop piety in the new way.* For the way of education in religion is to train the will."

The bankruptcy of this way was indicated by Paul in Rom. vii. nearly twenty centuries ago. Professor Durant is doubtless right, however, in stating that a new way of developing piety has not been found. Nor will it!

**Another Foundation Stone of Practical Christian Belief Is Being Pried at with a Theological Crowbar.** Our Lord's words, "Give, and it shall be given unto you," have had pretty large confirmation in the experience of the Christian centuries. But Professor George Hodges in "How to Know the Bible" says of Malachi's words:

"It is a sordid argument for a revival of religion. Build the Church and the Lord will give you corn and wine and oil. Support the Church by the prompt payment of your tithes, your dues, your generous subscriptions and you shall have good seasons and plentiful harvests."

"Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty," says the Word. "The difficulty with this philosophy is that it is contradicted by experience," says the professor in the Cambridge Episcopal Theological School. We suggest a reading course in Christian biography and contact with humble and praying Christians.

**Sir John Eaton, the Owner of the Eaton Department Stores in Toronto and Winnipeg,** quotes his pioneer merchant father as saying:

"It may not be in my day but I hope you will live to see the stores closed all day on Saturday. The work will be done between Monday morning and Friday evening. Saturday will be a day of play, Sunday a day of rest and worship and people will return to work on Monday morning refreshed in body and spirit."

The Director General of Railroads in the United States has given order that

"no more freight trains shall be operated on Sunday than are absolutely necessary for the proper transportation of perishable freight and live stock. The right to the men in the service to have one day in seven—Sunday—has been fully recognized."

**Mr. Shimadzu Has Built Up a Fine Work Among the Japanese of Chicago.** He has a church of nearly 100 members and has collected $11,000 for the purchase of property for the Japanese Y. M. C. A. with its 500 members. The value of work among these strangers is illustrated in the case of Methodist missions. Mr. K. Miyama was converted in a Methodist night school in San Francisco. Through the aid of a few Methodist friends and with no Mission Board behind him he went to Hawaii and was instrumental in the conversion of the Japanese Consul, the Honorable Taro Ando, his wife and secretaries. This was the real beginning of Methodist work in the Hawaiian Islands. Miyama and Ando established the great Ginza Methodist Church in Tokyo and were the original founders of the National Temperance Society of Japan. The Honorable Sho Nemoto, now a member of the Lower House of the Japanese Parliament, was converted when a schoolboy in a Methodist Mission in Oakland. To him Japan owes its law forbidding the sale of tobacco to minors, and various anti-alcohol legislation which has passed the Lower House but failed in the Upper. Another convert in San Francisco is Mr. Kihara, who later founded the Methodist Mission among the Japanese of San Francisco, served two churches in Northern Japan as pastor, and carried on remarkable evangelistic work in Korea and the Liukiu Islands.

**The Methodist Centenary Movement** is striding steadily forward. The following are a few of the things which the Centenary Millions will help to provide in America and on the Foreign Field.

FOREIGN.

One thousand one hundred seventy-four village churches and chapels; 164 missionary residences; 657 native workers' houses; 647 village schools; 25 high schools and colleges; 1055 teachers' houses; 45 hospitals; 11 medical workers' homes; 486 missionaries; 1997 native pastors; 2802 teachers; 59 doctors; 32 nurses; 166 native helpers.

HOME.

Three thousand five hundred sixty-four pastors in mission territories; 250 language pastors; 1239 other workers, —deaconesses, evangelists, directors, superintendents, helpers; 2506 new church buildings; 1035 remodeled buildings; 1188 parsonages and 43 special enterprises.

**Miss Jane A. Delano,** the dean of the nursing profession in the United States, was in a sense a child of the manse, for though her father was not a minister, after his death in the Civil War she was raised by her grandfather, a Baptist pastor. Her first great patriotic service to the country was as a volunteer nurse among yellow fever patients in Florida. It is interesting to learn that she seemed to have had a premonition of the cause of yellow fever's spread since she used mosquito netting as a defense against it with success. For years she superintended great nursing schools in connection with the University of Pennsylvania and the New York Bellevue Hospital. She was later superintendent of the Army Nursing Corps and by her untiring efforts had raised the number of these nurses attached to the army to 8000. When the War broke out she undertook successfully the immense task of mobilizing 30,000 nurses to serve under the Red Cross in the Army and Navy of the United States. From first to last she served the American Red Cross without compensation,—a full time volunteer. She was the last of her family, her passport application filed a few months ago giving the name of a comrade nurse as her nearest relative.

**The New Treasurer of the Board of Home Missions and Church Extension of the Methodist Church** is Mr. W. J. Elliot, formerly a banker of Cedar Rapids, Iowa. Mr. Elliot was "a hindered student volunteer,"—one whom circumstances prevented from going abroad on mission work. The *Christian Advocate* tells us how he took revenge on circumstances.

"He became clerk in a bank, covenanting to give one tenth of his earnings to the Church until his salary reached $1200 and increasing the proportion on a sliding scale, up to half his income."

He finally became in this way the heaviest giver to his church in his home city. The editor of *the Evening Gazette* of Cedar Rapids, who is not a churchman, says of him that

"he always followed the idea that no man had the right to consider his income wholly his own. We readily approve the opinion of his friends that the city could profit from knowledge of what he has done and how he has lived his life. He has spoken in many places on stewardship and no one could offer better proof of the logic of his arguments. His life should bid us pause and reflect on our own."

**Bible Society Notes.** The Report of the American Bible Society states that this year "practically every worker calls attention to **the greatly awakened interest in the Bible** though they do not agree upon the reasons for it."

If there should be a merger of the Bible Societies of the world no better way of celebrating that happy event could be devised than **to erect fifty or more Bible Houses** in strategic points all over the globe. These would, by obviating the need of paying rent, serve as endowment for the local work. Many appeals from the field suggest this practical step. One asks for a building at Rio de Janeiro as headquarters for Brazil; another for a $10,000 building in Chengtu whence the Bible would flow to the millions of Szechuan.

"The call of Haggai the prophet still holds," he says. "A Bible House is a Lord's House."

The International character of Bible activities is seen in the fact that **large quantities of the Scriptures are printed in Yokohama** for the American Society,

—1000 portions in Siamese, 11,000 portions in Laos, 15,000 portions in Pampangan, 5000 Old Testaments and 37,000 portions in Cebúan, 30,000 portions in Tagalog, etc.

**"Bible Revivals" Are a Feature of Colportage in the Philippines.** These represent an organized effort to have each church assume the obligation for a house-to-house canvass in their parish, selling a copy of the Word wherever possible and making a present of at least a penny Gospel where no sale can be made. "A copy of the Scriptures in every home," is the maxim of the movement. This helps the local church by bringing it to the attention of the public, by arousing and developing workers, and by affording a tangible point of contact with the unreached community. The suggestion is made that Young People's Societies in the United States, "many of which are dying because they have no specific practical tasks before them," might be profitably employed in such a canvass of their own communities. This would be a good retort to the glorying of a colporteur who writes:

"The Bible Society's work does not supplement the churches' work as some suppose. It does a work of its own that is as much above that of the average church as heaven is above earth."

Has not the time come to Gideonize the homes as well as the hotels?

**The Church and the Repatriated Soldier.** So much that is futile has been written on this subject that we hesitate lest we add to the confusion. But one clear note comes from the Rev. A. C. Wyckoff, who was with the Rainbow Division on five different battle fronts. Mr. Wyckoff feels that

"much of the popular criticism about the Church which passes current among soldiers (and he might have said generally) should be diagnosed simply as misleading secondary symptoms of a far more deeply seated ailment. . . . . Criticism is the most easily wielded of all self-defensive weapons. By its strategy every attempt to get at the truth (of the individual's spiritual needs) is skillfully shifted from the trouble with the individual to trouble with the Church."

He believes

"that there exists a fundamental difference between the religious view and standard of righteousness of the Church and of the average soldier and that it can be readily proven that, in the main, the soldier rather than the Church is in the wrong."

The notion of an *Atlantic* writer that the Church is on the eve of a Great Assize, with doughboys for a jury, Mr. Wyckoff disposes of with the statement that

"after painstaking investigation we were forced to the conclusion that fully 80 per cent of the soldiers overseas have no vital interest in the Church."

The most crying need, he insisted, is that of the soldier and it is a need of a new birth.

This judgment finds support in an article on "The Moral Devastation of War" in the *Dial*. The writer, who has been in close touch with the army life, insists that the

"talk in some quarters to the effect that the military discipline has made a moral saint of the American soldier emanates from sources that would place a wish above fact."

The bill of particulars as to the sensuality prevalent among troops, which this writer gives, seems to lend support to this contention.

**The New Republic and Christianity.** It is a curious phenomenon of our day that so many men who would scorn to use falsehood in the personal relations of life should publish statements that are obviously untrue. The articles of Mr. McAfee in the semi-Semite *New Republic* offer various illustrations of this. Thus he speaks of the word Christian in the title Y. M. C. A. as "a sect name and one that brings the Association under reproach" and goes so far as to characterize it as "an affront to the three million Jews" of the country. In another article this Home Mission Secretary of the Presbyterian Church (for such Mr. McAfee is) suggests the abolition of the Church and descants upon the growing number of "Church abolitionists." He describes in the following terms "what the common American mind is thinking":

"There are already large numbers of people to whom the ecclesiastical system is a vexation and an offense. Its economic inefficiency, its aimlessness of programme, . . . . all this has got on the nerves of great masses of people. The doing away with this system is coming to seem to them quite as important and heroic a service to ad-

vancing human civilization as was the work of a former generation in making an end of chattel slavery."

The *New Republic* some months ago was stoutly defending the Bolsheviki (possibly on the general principle that "All Israel are brethren"). As the abyss has yawned more widely it has drawn back in consternation and the editor-in-chief now makes admissions truly remarkable for a paper drenched with antichristian agnosticism. The quotation subjoined is cloudy no doubt, but it at least bears witness to the fact that all social supports are falling away and that Christ alone remains the immovable Corner Stone of life.

"Thus it comes back to the amount of idealism which the democratic peoples bring to the new task. They depend for their deliverance from choice between unredeemed capitalism and revolutionary socialism upon the ability of the idealogists to plan and to effect a redeeming transformation in a real world. *And the richest source of the needed idealogy is the Gospel of Jesus Christ.* The Western democracies have ahead of them a perfectly plain although extremely difficult task. They have to stop dogmatizing about Christianity and to stop practising it merely as a vehicle of personal salvation. They have to begin the immediate application of it to the anarchy produced in their own moral sanctuary by the existing distribution of industrial and political power."

**The Tale of an Emigrant.** In running through the Report of the Overman Committee we have been struck with the light which biographical evidence from a Mr. Hammerling throws on the Home Mission Problem of the Central European immigrant.

"I was taken away (from Galicia when nine years old) as a matter of mercy," said the witness, "inasmuch as my people were Jewish. This peasant took me away to make a Christian of me. That was his idea. This is the way the peasants are taught to help to make Christians."

He was brought to the anthracite mines of the Upper Lehigh where he worked five years as breaker boy. Then he returned to Europe. When conscription age came he escaped by indenturing himself to a German sugar firm in Hawaii with 503 others, 300 of whom presently died of hardship and exploitation. After a bitter and checkered experience he fled again to the mines of Pennsylvania, working there as timberman. He never went to school but his natural Jewish abilities enabled him presently to edit a paper for Poles. This brought him into politics, mass naturalization and voting of foreigners and intimate relations with the Quay-Penrose machine.

Then he conceived the idea of still higher flights or, more specifically, the manipulation of the foreign vote of the country at large through the foreign press. The Association of Foreign Language Newspapers was organized by him, which ultimately embraced 750 newspapers with a circulation of seven millions. "The foreigner in America is controlled by the priest, the saloon keeper and the foreign paper," was his account of the situation on the stand. By providing these 750 papers with profitable advertising he obtained a leverage on the editorial pages and the papers' political influence with foreign voters. This leverage was placed at the disposal of the great corporations advertising when they sought political support in state legislatures or elsewhere. So powerful did this quondam immigrant boy, brought out of his Jewish environment in Galicia to America "as a matter of Christian mercy," become, that he was able, when he desired, to conscript the highest in the nation. At one of his lunching banquets the Secretary of the Treasury, Mr. Cortelyou, presided and three other cabinet officers were present, together with representatives of the Standard Oil, American Tobacco, Consolidated Gas and a raft of other corporations. He became delegate to the Republican National Convention, hobnobbed with Cardinal Farley, bought a $200,000 estate in Austria ("to show the Austrians what an energetic boy could do in America") and otherwise through these hundreds of newspapers with strange names (*Pokrok Zapadu, Glos Narodu* and the like) became a powerful though little known person. He told the committee, in an interesting aside, that Trotzky was well known to him and that he had thrown him out of his office, cutting his hand on T.'s rubber collar in the process. Two potent *parvenus* of Jewry indeed! The brewers finally linked up with him and used his giant enginery for "personal liberty" agitation and the German propaganda seems to have done the same.

**Foreign Sheep and Their Guileful Shepherds.**

What is the Home Mission lesson from this immigrant romance? First, the tremendous potency in these Jewish brains and the danger to nation and Church and social life of their misdirection. What a difference if the peasant who had detached him from his Jewish connections to make merit for himself and a convert to the Roman Church had had some conception of what a Christian conscience is and what New Testament Christianity means! Hammerling is apparently a K. of C. but that has not carried him far in the direction of integrity and Christian patriotism.

Secondly, the pitiful state of these masses of people,—Poles, Hungarians, Russians, Italians who are even worse than sheep without a shepherd because of their evil shepherding. "Priest, saloon keeper and foreign paper," but in the present case we see all three in combination to mislead and exploit, for Hammerling was not only, by his relations to the brewers, in alliance with the whole saloon system, but he was also clearly in collusion with clericalism. Thus we see him giving a great dinner to three hundred Bohemian priests, not surely in the interests of Czecho-Slovakia. Catholic immigrants, whether Roman or Eastern, are moved and manipulated and worked in masses. Priests, saloon keeper and venal editor could not handle Scotchmen and Welshmen in this way. Scotland and Wales and Scandinavia have known Reformation truth and the truth makes free.

Only New Testament Christianity can emancipate our entangled immigrants from this triple combination. We must multiply Bible Society colporteurs going in and out of their homes and lodgings; open ever more night schools in churches; back the little missions in immigrant quarters; help the shop evangelization and all Americanization classes. What can be accomplished in this way comes out in the following letter which we notice in the *Standard* of Chicago. Raphæl Cianfone could not read or speak English three years ago. He wandered into a night class in a Baptist Church and is now a genuine and enthusiastic Christian.

Dear Mr. W.:

I have been very glad to receive *Missions,* for while I have subscribed for a year I appreciate it the same. I hope that this Victory Campaign (the Baptist six-million drive) is going to be a great success, for as the people have given so freely for war purpose they will never forget that this is for a more worthy cause.

Until the present time we have won two wars, one against the autocratic and militaristic Government of Germany, the other against John Barleycorn, so now we have a third one, and this is to Christianize the whole world. It is a great task, but trusting to the One Who has placed this responsibility upon every living Christian, we will make of it a great success.

Pen cannot express the gratitude I owe you for what I am now. How my life has been changed as I look back three years ago when I was like a wandering Jew! But your sympathy and affection for me and the rest of the Italian boys have brought to me a new vision of life and I always think that there is nothing greater in man than sincere love and sympathy for his fellow men. . . . .

**Keswick's Lost Leader.**

The death of the Rev. Evan H. Hopkins removes one of the outstanding figures of the Keswick Movement, and one of the best-beloved saints of our generation. Mr. Hopkins was vicar of St. Luke's, Kensington. For forty years, down to 1915, he led and guided the conferences at Keswick. His teaching of full consecration was sane, intelligent, documented by personal experience and without a trace of Pharisaism.

"He constantly laid stress upon the necessity for Christians to walk on two feet, 'faith' and 'surrender.' Again and again he reminded them that a dislocated ankle could never be put right by trying and trying to walk: that it must be *set,* with the result of instant relief. This setting was a momentary act accomplished by the Holy Spirit in response to faith; but this once done the process of gaining strength for walking would be easy."

Dr. Alex. Smellie, writing of him in the *Life of Faith,* says:

"It is only seven years since I saw him first. One recalls St. Augustine's wistful and penitent cry about Him Who is the Beauty of Ancient Days, 'Too late I learned to love Thee.' And there are sons and servants of the Lord, heirs of His eternity and participants in His beauty, about whom one is fain to echo the cry. Foremost among these, as far as I am concerned, Mr. Hopkins would stand. He was the *ethos* of Keswick personified. One will always remember with unspeakable grati-

tude, with what tenderness that July morning through His dear and honored messenger the Heavenly Lord spoke His own wounding and condemning and healing and enabling word to a soul that needed it greatly. . . . . He was extraordinarily unruffled and bright,—a sermon incarnate to commend the Good News for Saints,—which he never wearied proclaiming—that Christ can keep His believing and receptive disciple in a peace which indeed is perfect. The sunshine of the Better Country where his days and nights were spent, played on his soul and articulated itself in his speech; it was sunshine not merely visible but audible."

**A New Gypsy Evangelist.** Gypsy Pat Smith is not related to the well-known Gypsy Evangelist, Rodney Smith, although he is both a pure Romany and an effective evangelist. He never lived in a house until he was seventeen and had no religious training in youth, but one evening strayed into a tent meeting in Glasgow, was convicted of sin and realized that he must cut loose from the thieving, lying vagabond life of gypsydom. So he secured work in the bridge-building plant of Sir William Arrol. He swung a heavy hammer from 6 in the morning until 5.15, and preached every evening. Every Tuesday he held services for men of the works. When on his holidays at Saltcoats he preached to some 3000 every night for a fortnight. The war breaking out, he did effective service for the Government as a recruitment speaker, and finally joined a Scotch regiment, himself going through the Somme offensive of 1916. He was promoted to a captaincy and as a result of severe wounds was for nineteen months in English hospitals. During his entire service in the army he never ceased evangelistic work, invariably having eight hundred or more at a meeting. In an interview in the *Christian* Captain Smith says:

"Yes, I am a member of Lady Glenorchy's U. F. Church in Edinburgh. I'll tell you why. When I was a little chap a baby brother of mine died in Edinburgh. My father asked a Catholic priest to bury it, but he refused because we had no money. But the Rev. James Harvey, minister of Lady Glenorchy, buried the baby for us. He also came to the place where my mother lay, gave her a half sovereign and knelt down and prayed before he left. That was the first prayer I ever heard."

**The League of Nations and the Human Heart.** Canon E. A. Burroughs is a new figure in the religious life of England and one whose utterances ring clear when there is all about so much confusion of thought and statement. In the following sentences he puts his finger on the ultimate difficulty of international situations and on the true mission of the Christian Church as Christ's instrument for the regeneration of individual souls.

"The sobering fact about our victory is that it has not brought us nearer to 'peace on earth.' Why? Because victory is a matter mainly of material resources while peace depends upon human wills. Civilization is a quality of human hearts and a man's heart depends on his creed and his conscience. And conscience in turn, depends for its strength on the faith and fear and love of God,—the God Who maketh men 'to be one mind in one house' by giving them all one law, His will, and one aim, His glory. Wherever you look you will find the same thing. If you want to have peace you must have goodness; if you want to have goodness you must have God.

"And it comes to this that the main part of the peace problem has still to be tackled, —not around the Peace Table of Versailles but in the 'unruly wills and affections of sinful men'; not by the political representatives of the nations but by all true representatives of Jesus Christ within the churches and outside of them. Without spiritual effort political effort will lead to nothing; the Peace of Versailles will be as hollow as the Peace of Vienna. Even if the League of Nations is formally founded and achieves its main aim, what good will peace between nations do us if we have class war on an international footing instead? I repeat, civilization is a quality of human hearts, a direction given to human wills. If you want true peace or true progress you must have goodness; if you want goodness you must have God. The problem of building that new world we talk so much about works back, like every practical problem, to the problem of the human heart. And no political or economic or educational measures will lead us anywhere unless they are coupled with deep moral and spiritual reform."

**Recent German Sermons.** The "Hurrah and Hallelujah" mania of the German clergy seems to be abating and a soberer note is noticeable in their pulpit utterances. Dr. Traub's chauvinism has melted to this:

"We German people have forgotten God,

not the God of armies and kings and kaisers, not the God of State and show and noise but the God of mercy and justice, the Creator of the still small voice of conscience, the Father of our Lord and Saviour Jesus Christ. Until we return to Him we shall never be able to accomplish our great destiny in the world. We are sunk to the depths, we are become a reproach and a warning."

Dr. Conrad of the Kaiser Wilhelm Memorial Church says:

"God is now thundering terribly and His anger is a very real thing. He is hiding his face from Germany and has delivered us to our enemies. God has given us into their hands and we shall not escape until we have paid the uttermost farthing. Never in history have our people been so sunk as at the present. The universal need has not brought them to bow before God, but rather to flout Him. There is not one of us that is not guilty. The entire body of the people is sick. If we do not master our frivolity in one direction, and our arrogance in another we are a lost people."

Dr. Fassbinder, a Munich Catholic priest, makes this confession:

"We wanted to gain the whole world, and were eager to barter our souls for the prize. Would it have profited us? When I reflect upon the iniquity and sin which governed our lives both as a State and as individuals, I am forced to believe that it was pride, avarice, greed and envy of the welfare of others which were the driving forces within us. Think of what world dominion would have made of us Germans. We should have walked the earth as gods. We should have looked down upon 'the inferior races of mankind' and not a chink or cranny would have been left in our brazen armor through which the Divine graces of charity, humility and mercy might enter. We have sinned grievously, we have disgraced our German name and it will be God's own way of healing us if He casts us on the bed of humiliation and does not stretch out His Almighty hand to raise us until we are again ready to walk with Him and He with us."

**Notes from Italy.** **Vincenzo Bellondi,** one of the elect band of early evangelists of Italy, has just passed away. He was converted in 1866 by reading a Bible which he found in the engineering office where he was studying his profession and directly undertook evangelistic work with zeal and intelligence in connection with Count Francesco Guicciardini. Later he was connected with the Baptists, devoting himself with the loyalty of a gentleman of the old school and the zeal of an apostle, to their work. When excommunicated *ad personam* he entered St. Mark's on a Sunday to hear the announcement of his excommunication read by the Patriarch himself. He edited the *Venetian Christian,* which had a wide circulation throughout Venetia, and *La Gloria,* for the edification of Italian Baptists in the United States; was a writer of hymns much used by Italian evangelicals; and made important studies in the Venetian archives of the history of Italian evangelicism. His son Ariele is pastor of Italian Baptists in the United States.

**President Wilson Certainly Made No Especial Concession to the Vatican** by his visit of courtesy apart from the visit itself. He was asked by the Vatican authorities to leave from the (Roman Catholic) North American College when about to make his visit. The reply made was that this was not deemed necessary. Actually he went from the American Embassy in company with the King of Italy, after a dinner at which the Italian sovereigns and officials were present, and was accompanied to the Vatican with automobiles of the Italian Government. So were the old precedents broken! To the request of the Pope for representation at the Peace Congress he formally replied, according to *L'Information,* that combatants alone were to be admitted. When he took leave of the Pope he informed him that he was going to greet his brethren of the faith, the representatives of the Evangelical Churches in Italy. Benedict expressed his pleasure at the prospect of this visit to "our Protestant brethren." This is the same Benedict who not long since described the same Italian Protestants as "robbers of faith" and in a discourse in 1917 to the auxiliaries of the Propaganda insisted on the necessity of Catholics "destroying the conspiracy" of Protestantism.

**Further Italian Comment.** The true feeling of the Papacy for all outside its control came out in secret Consistory just reported. **Benedict's allocution on this occasion** dealt chiefly with the Near East. He expressed his anxiety

as to the fate of the Holy Places and his fear lest the *non fedeli,* by which the Jews are meant, "should attain in Palestine a place of privilege and preponderance"; secondly, lest *stranieri acattolici,* by which American Protestants are indicated,

"furnished abundantly with means, profiting by the great misery and ruin resulting from the war in Palestine, should disseminate their errors."

This is the Papal view of Armenian-Syrian relief. He adds that he has set apart a certain sum for Catholic propaganda in these regions (not for flour and blankets) only lamenting that it is so little because of the impecunious situation of the Holy See.

**Cardinal Pompilj, Vicar General of the Papacy,** has written a letter to the parish priests and rectors of churches in Rome ordering that

"at low masses, celebrated with large attendance, the celebrant reading the portion of the Holy Gospel in the liturgy shall turn to the people and in a high and distinct voice make the reading in Italian."

The Pious Society of St. Jerome has begun the publication of a series of leaflets with passages of Scripture for circulation on Sundays. These are to be sent without charge to parish priests for distribution to the faithful present at mass.

**In the Debates on Taxes upon War Profits** in the Italian Parliament, interpellation was made by the Hon. Giovanni Zibordi to know if the ministry of finance intended to extend to priests war supertaxes,

"in view of the multiplied sources of income which the state of mind created by the war has brought to the Church and of the numerous forms of speculation in war risks which the Church has initiated by exchanging protection from wounds for votive offerings."

Mr. Zibordi, in the debate, mentioned various of these clerical war speculations: exchange left in the bank to the priest which the father or brother promises to pay in case the combatant returns unharmed: subscriptions for the erection of churches to the Madonna of Safety by means of collections with three classes: twenty-five *lire* assuring protection against all wounds; twenty *lire,* less certain protection; five *lire,* a severe wound only; nothing, sure death of the combatant. A circular issued under the authority of the Bishop of Lodi suggested that, following the example of Catholics of other cities, the good people of Lodi who have sons at the front should demand of God their glorious return,—obligating themselves under vow to make an offering proportionate to the social state of each, so that their son should not only return, but return perfectly sound and whole. The sum promised could vary from 25 *lire* to 200. A calculation made by a writer in *Bilynchnis* of Rome estimates that on the lowest scale this offering would bring in to the priests of Lodi 87,500 *lire.*

**A Conflict of Christianity with Paganism in the Far East.** The Japanese Department of Education has practically put itself on record in favor of idolatry. A Memorandum by Viscount Hirata, Chairman of the Special Commission on Education, reprobates the indiscriminate borrowings from the West and the overemphasis of material civilization. It advises the revival of the fundamental principles on which the Japanese Empire is based and then goes on to advocate the preservation and general diffusion of

"the beautiful habit of piety toward Deities and ancestors. This worship of Deities and ancestors is inseparably connected with the Family System of the country which constitutes immutable national custom."

In order to educate the people in the true meaning of these religious ceremonies it suggests the establishment of courses at the Imperial Universities dealing with them.

In the light of the above, a statement of Dr. Syngman Rhee, Secretary of State of the Korean Provisional Revolutionary Government, has significance. He says that the new government intends to make a Christian country out of Korea.

"Once it is free Koreans will not stand for a heathen autocratic government like that of Japan. They have been trained under American Christian influence and the leaders are all imbued with American democratic ideas. Seven of the eight members of the provisional government are Christians and our government will naturally follow the American form of government as

nearly as it can. Hatred of idol worship is at the bottom of the detestation which Koreans feel for the Japanese authority for this requires worship of the Mikado's image. Hundreds of times have Christian students in Korean schools, when forced to a public celebration of the Mikado's birthday, refused to bow their heads before this image as being against the teaching of the Second Commandment. For conscience' sake they have suffered arrest and torture."

This enforced homage takes place in the so-called "Loyalty Rooms." The Japanese authorities have also collected Korean textbooks and literature which ministers in any way to Korean national feeling

"and presented them to their favorite god of burning fire, the twin brother of the glittering sword."

That the conflict between Korea and Japan runs to a large extent along religious lines is apparent at many points. Christian schools in Korea are not allowed to teach the Bible as a part of the curriculum. Repeated instances of Japanese soldiery breaking into Korean churches and tearing the Bible into shreds are reported. On the other hand, in the present passive-resistance revolution of the Koreans, prayer meetings of an intense earnestness play an important part. The worshipers of the Mikado are, if reports can be trusted, outdoing the followers of the Kaiser in their brutalities. Korean women and girls are being dragged through the streets by the hair, whipped and otherwise maltreated. The prisons are crowded with praying patriots and many have been killed.

**Brief Notes from Abroad.**

**Self-Denial Week among British Salvationists** brought in this year the splendid sum of £143,594, an increase of £26,255 over the collection of last year.

**Sir Ernest Cassel,** who has contributed over a million sterling to public charities, is a Jewish Christian and nephew of the late Professor Dr. Paulus Cassel, for many years agent of the London Jews' Society at Berlin.

**Ninety English Manufacturers Connected with the Society of Friends** held a conference last year at Woodbrooke near Birmingham to consider the general question of industrial reconstruction. These firms employ about 44,000 workmen. One statement made by Mr. George Cadbury, the cocoa manufacturer, is worth recording:

"Some years ago we reduced our working hours for men to 48 hours a week and for women to 42. *The production remained unaffected* and we have never had to return to the older time scale."

**The Living Church Remarks Regretfully** that "the day of Salisburys and Gladstones as premiers seems hopelessly and forever past. The Church of England can no longer anticipate that the vast machinery of ecclesiastical patronage of the Crown will be run by Churchmen." This statement is occasioned by the fact that a Jew (Mr. Montagu, the Secretary of State for India) is about to name an archbishop for India and an antichurch Welsh Baptist (Mr. Lloyd George) is selecting constantly low Church bishops for the home Church. Of course it was to Gladstone and Salisbury that England owed nearly a generation of high Church appointees to the bishoprics.

**Protests Against Unchristian Tendencies in the British Y. W. C. A.** having been repeatedly disregarded, an influential group of four hundred workers met in Zion College, London, to take more decided steps. Prebendary Webster made an encouraging address, reminding his hearers that Jesus Christ was the same yesterday, to-day and forever, and that those true to Him and His teaching were bound to win. The secretary of the meeting reported that some sixty branches of the Y. W. C. A. had decided to throw in their future with the new organization (which is to bear the title of the Evangelical Y. W. C. A.) and that a great number in England, Scotland and Wales were on the point of following. The protest is aimed at the alteration of the basis, the indefinite character of teaching in connection with the training of workers, the ritualistic and destructive-critical character of certain official publications. The lines of work to be taken up are to be similar to those in the old organization,—Travelers' Aid, Holiday Clubs and Homes, Hostels, Missionary Work, Bible Study, Library Facilities, Emigration, Penny Banks, etc. This proposal of division has hurried the leaders in the old Y. W. C. A. to form an influential committee with a view to bringing back the Y. W. C. A. to its original evangelical character.

**President Paderewski of Poland,** in an interview with an American journalist, put to him this significant question:

*"Can you oppose Bolshevism with the Bible? That is the question the world is facing to-day."*

President Tchaikovsky of the Archangel Republic, himself an economist of note and former revolutionary associate of Prince Krapotkin, was at one time in his days of exile member of a Shaker communist society in Western New York. He says:

"I know communism by my own experience. I know that the Bolshevist idea of reforming the country is crazy. Socialism is very complicated. *On the grounds of economics and politics it is unrealizable unless you have a new religion,—and they have not got it."*

**The Late Sir Andrew Fraser,** one of the greatest Indian administrators of our generation, was the son of a Presbyterian missionary to India. When asked why it was that Scotsmen were generally preferred to Englishmen as rulers in India and the colonies, he answered:

"There is no doubt they are preferred. It is because the Scotsman regards other men as entitled to the liberty which he claims for himself, and that feeling the Scots owe, I think, to their Presbyterianism. Presbyterianism enshrines the genius of democracy."

**The Hunger Area Has Taken a New Extension,—This Time to India.** Dr. Hume, who has been an active administrator in three serious Indian famines, declares that he has never known a time of so painful distress.

"The simple, fearful truth is that thousands of faithful pastors, preachers and teachers with their families have hardly enough to eat; that tens of thousands of feeble folk and children have no one to look after them except missionaries; and that most missionaries have practically no money for famine relief."

Mr. Unruh of the American Baptist Mission speaks of

"pictures that make one's heart break. Our Christians suffer immensely. Many a family lives on the fruit of small thornbushes. At night mothers with their children, not having clothes to appear at daytime, come after crumbs to our tent like hungry dogs. When I help one twenty others fall on me hoping to get aid."

Here is an opportunity to help others of the least of these My disciples. America in 1919 is promised by the experts an unexampled deluge of wheat. How shall a part of it be canalized into hungry India save by the fresh self-sacrifice of American Christians? "I don't like to think of women and children starving," said Arthur D. Millard, a laborer in the McCormick Harvester Plant, Houston, Texas, as he turned over his entire savings of $850 to the Armenian-Syrian Relief Committee. If all who feel as he should give a little, there would be hardly need of such entire renunciations.

**The Hungarian Reformed (or Presbyterian) Church,** which is now threatened by the religious intolerance of Rumania, constitutes the largest Presbyterian Church in Europe,—that of Scotland not being excepted. Its membership is over two and a half millions; it has approximately 2500 ministers, five theological colleges and thousands of schools of every grade. Since the Reformation it has been the bulwark of religious liberty and Protestant enlightenment in Eastern Europe,—both against the Jesuits of Austria and the Turkish hordes. Just prior to the outbreak of the war these Hungarian churches were planning mission work among non-Christian races. Appeals to the Peace Conference have been made in their behalf by all the churches of Holland, by Swiss and Swedish Protestants and by influential bodies in Great Britain and America.

**An Object Lesson in Foreign Missions** has come to these Hungarian Protestants from an unexpected quarter. In the French Army of Occupation in both Germany and Africa are very considerable contingents of colonial troops from Madagascar. A large proportion of these are Protestants and when they arrive at a place it is their custom to seek out the Protestant place of worship for their own services. This has been reported from the Palatinate and also from Hungary. Thus at Neusatz, or Novi Sad, there is a great Reformed Church with about 2500 members. Worship is well attended but these fervent Hungarian Calvinists have not awakened to active interest in missions. The Malagasy sharpshooters have been a revelation to them.

Hardly had these strangers come to the city in numbers than they asked the use of the Reformed Church building on Sundays at nine o'clock for their worship, the usual Hungarian service beginning at ten. Such incidents are in pleasant contrast to the horror stories in the German press concerning black troops in the French Army.

**The Danish Lutheran Mission** operating in India and Manchuria is another of the Protestant Missions which have come through the stress of war time victoriously. Last year there was a surplus in the Church's missionary exchequer. Of the fifty-four missionaries which the society expected to have on its staff, sixteen have been sent out since the war began and as many more have been accepted and are preparing for service. These are astonishing facts when one remembers how Denmark has been harassed with high prices and high exchange.

**An Italian Soldier Recently Entered the Depot of the B. and F. Bible Society at Rome,** and bought a large-type Bible for his old grandmother whose sight was failing. He sat down and wrote a letter in which the following sentences occurred:

"From this city which always exercises such immense fascination upon every Italian soul I wish to send thee a souvenir which should be equal in grandeur to the glory of Rome itself. This is a great and beautiful Book which teaches to live and to be good. Read it a little every evening by the fireside as they do in good English families. Every page of it will be balsam for the soul and a daily reminder of him who thinks of thee and loves thee."

**"How the Jews Served Their France"** is the title of an article in the *American Hebrew*. It states that although there are only 100,000 Jews in France, 1276 French Jews were killed in action, 680 cited in orders of the day and 139 nominated for the Legion of Honor. The Zouaves, whose formidable attack on Von Kluck's flank saved Paris in the beginning of the war, counted in their battalions from 20 to 30 per cent Algerian Jews. Mathieu Wolf, a French Jewish chaplain, writes of a conversation with some of these Algerian artillerymen one evening during the festival of Hanukka. One of them said in a timid and self-conscious voice that Algerian Jewry would not consider that it had repaid its debt to France until it had raised for France a Judah Maccabæus. This man had four brothers in the ranks; a fifth had been killed in action.

**Prayer Circles in Behalf of Israel Are Being Organized in Eastern Asia.** The Fukien Branch of the Prayer Union for Israel held its eighteenth annual meeting at Kuliang. An address was given by Mr. Li Ce Sung of Foochow Seminary who traced the history of Israel from the call of Abraham to present-day Zionism. Five hundred Japanese Christians gathered in Tokyo last February to hear the testimony of Mr. Newmark, an English Jew converted in Japan, and at its close organized the Prayer Union for Jews among the Japanese. The first Thursday of each month is to be used for Bible study concerning Israel and prayer for the salvation of the Jews. In Korea twenty-one groups of missionaries are meeting to pray for Israel on the last Thursday of each month and about a hundred Korean congregations keep the same day for Israel's blessing.

**The Oldest Living Chinese Member of the American Red Cross** is the Rev. H. N. Woo of Shanghai, now eighty-four years of age. Mr. Woo was educated in the United States, and fought as a private in the Civil War on the Northern side. His experience as a soldier first brought to him an appreciation of Red Cross work, and when the Shanghai Chapter was organized he took out a life membership. He is still hale and hearty, and preaches in a native church in Shanghai every Sunday.

**President Porras of the Republic of Panama** has announced himself in favor of prohibition for the Republic. Dr. E. A. Morales, the leader of the opposition party, has taken the same stand and is carrying on a strong prohibition propaganda in his influential newspaper.

**Moslems in India Are also Stirred by the News of American Prohibition.** At a meeting in Lahore to demand prohibition from the Government of India, Moulvi Mohammed Ali, moving the first resolution, said that the Americans were but enforcing the principle advocated by the Holy Prophet of Arabia 1300 years ago. He hoped Eng-

land would follow the American example. A resolution was passed congratulating President Wilson by cablegram on acting upon the principle of the Prophet of Islam and another urging public bodies and associations throughout the length and breadth of India to take up the agitation for national prohibition.

**The Fifth Annual Conference of the Indian Mohammedan Ladies,** held in Lahore on the estate of the Maharajah of Faridkot, was attended by four hundred ladies from Allahabad, Delhi, Sialkot, Meerut, Lucknow, Peshawar, etc. The most striking address of the conference was one by Mrs. Shah Nawaz Sahiba of Lahore, a young woman with Western education, progressive in spite of her rigid Mohammedanism, and a fine speaker. Mrs. Sahiba called upon the men and women of Islam to abandon once for all the practice of plural marriage. She acknowledged that the Koran allowed Moslems to have four wives, but this was on condition that they treated them equally, a condition in her judgment impossible to fulfill. Her appeal was greeted with a storm of applause by the gathering, and one speaker even went so far as to urge the British Government to abolish polygamy as it had abolished *suttee*. Finally, a resolution was signed by the conference members pledging themselves not to give their daughters to men who had other wives. While the signatures were being collected, a hymn of praise of the chaste Mohammed was sung. Another zealous Moslem woman insisted in her speech that no religion had given such privileges to woman as Mohammedanism! At the opening of each session an enormous Koran was carried in. It was frequently kissed by the ladies before the wrappings had been removed, and while the audience stood, passages were read in Arabic and explained in the vernacular.

**Coptic Funerals,** although nominally Christian, are marked by primitive and pagan wailing customs. A colporteur writes that the use of the Bible for Christian comfort at these funerals is driving out the old undignified and unchristian modes.

"The custom of the Copts in Alexandria at their funerals was not to read the Word of God, but many have changed and have the Word read at their funerals. This year I spoke from the Word of God at ten Coptic funerals. They were pleased with this and many who had sorrow invited me to come and comfort them from the Scriptures. When I began to preach in such places the people were surprised at a new custom at a Coptic funeral."

The Bible is also beginning to drive out the drinking of spirits at weddings as well.

**The Industrial Enterprises of the Basel Mission to the Gold Coast** have, with the deportation of the German missionaries, been transferred to a new company, "The Commonwealth Trust, Limited," formed in England. This Company will pay a dividend to its shareholders of not more than 5 per cent and the balance of the profits will go to the uplift of Gold Coast people. Half of the directors are to be appointed by the Standing Conference of British Missionary Societies.

**The Y. W. C. A. Has a Hostess House in Archangel for American troops.** Colonel Stewart of the 339th Infantry, in expressing the thanks of his men, remarked:

"The difficulties of accomplishment of any effort in this region can be appreciated only by those who have experienced them under existing chaotic conditions."

The Y. W. C. A. also opened a cafeteria at a bleak railroad junction near Archangel in order to meet the needs of Allied troops passing this point. The Archangel Hostess House is full constantly, serving between five and eight hundred men a day. When Miss Ogden, the manager, was away for a time a letter signed by twenty-three men came to the General Secretary:

"Dear Madam: We the undersigned members of the American Machine Gun Company respectfully request that Secretary Miss Helen Ogden be returned to us at *verst* 445 as soon as possible. We feel that did you know of the great work she had done here, and the place she holds in the hearts of the men on the railroad front, you would send her back at once. Patiently awaiting your decision, we beg to remain."

**A Visitation of Influenza to German Samoa** swept away in three weeks 7000 out of a population of 37,000. A missionary writes that "in these three weeks we have lost more in proportion to our population than the British Empire in four years

of war." The Christian Church has been heavily struck. The flower of its membership has been swept away, old leaders of ripe experience, brilliant young students, sturdy middle-aged pastors with their wives and children,—all gone in three terrible weeks. Tahiti has been ravaged in the same way. M. de Pomaret, of the French Protestant Mission, writes that of twelve deacons composing his parish council, eleven are dead, and that many of the best pastors are also gone.

## THE MISSION FIELD.

**Buddhism in a Japanese Bank.** A curious account is given by the Rev. C. K. Cumming in *From Far Japan* of ceremonies attending the construction of a large bank building in a Japanese provincial city.

"On looking up," he says, "I saw quite a large number of people on the flat roof of the building. Among them were ten or fifteen Buddhist priests in their handsome robes of green and purple and yellow silk. There were also about the same number of bank officials dressed mostly in foreign style. The priests were engaged in some kind of ritualistic service, dedicating the building to some god, doubtless the god of wealth. At the close of these rites priests and bank officials threw down to the waiting crowd below large numbers of rice cakes. It was for these that the crowd had been waiting, as they believed that there was some efficacy in them. Consequently there was a great struggle for them.

"The bank opens daily except Sunday at eight o'clock and about ten minutes before that all the officials and employees gather together for a religious service. Arranged in order they stand with hands grasped in front of them which they shake vigorously many times, saying in Japanese, 'Laughingly we worship.' Then they draw in the breath three times, but do not blow out the last breath and then say, 'We draw in the great spirit of the universe.' Then they rub their foreheads outwards with both hands and say many times, 'Health to the body.' Then they rub the cheeks in a downward direction with both hands, saying, 'Peace to the house.' Then they rub the edges of the ears downwards many times saying, 'Success to the business.' Then they throw their hands downwards and outwards very forcibly saying many times, 'Let the devil be destroyed.' Then they unite in repeating the following pentalogue:

This day do not lie.
This day do not get angry.
This day do not revile anybody.
This day work with all your might.
This day do not evil but do right."

**Chinese Students in Japan.** There are about 1500 Chinese students in the United States and some 5000 in Japan. Those in Japan are not friendly to the land which is harboring them because of political antipathies. However, various leading Japanese educators and professional men are doing much to smooth out these antipathies by inviting the student strangers to their homes. Mr. Elwin, who is doing Christian work among them, is often called upon, because of the disturbed state of China, to act as exchange banker between the students and their homes. He says that in two months he has passed more than 2000 *yen* from relatives to boys in Tokyo with the help of C. L. M. and other missionaries. He notes the rise of two ethical societies among non-Christian Chinese students,—"The People's Moral Study Society" and "Young Men's Moral Culture Society," the latter of which published a really good non-religious magazine. But both societies are now defunct. Numbers have been converted. One wrote to Mr. Elwin, "I am reading God's Holy Book every day *and behaving it.*" Mr. Elwin sums up his judgment of the Chinese students in these words:

"One feels that there are bases of supply for character in almost any Chinese and their mental powers are not small. But a great transforming, purifying, converting power needs to be brought into their lives else in the end pride, conceit and corruption are likely to prevail."

Mr. Elwin's work among the students in Tokyo is having its extension into China. Two of his Christians have started a Y. M. C. A. in the capital of Yunnan. One of these is chief engineer on a railway in Yunnan; the other is at present studying in America and is a keen witness to Christ. The Elwin Mission publishes a bilingual quarterly letter, "The Church's Call to Action," some three thousand of each edition

being sent to China. The response to these communications is satisfactory. One writes:

"Yesterday I received your letter. On reading it I could not but fear and be greatly stirred. Its zeal and power would even make stones nod their heads in approval."

One little fellow baptized in Tokyo writes from his lonely home in Szechuan that the letter is his only communication from the outside world. Another, in educational life, tells us he has learned a little Tibetan and that he wants to go to Tibet as a preacher of the Gospel.

"Another informs us that his brother to whom we send the letter has been dead two years but that he always reads our letter with interest and will we very kindly continue to send them to him instead?"

**Chinese Bondage to Demon Fear.** Dr. Stewart, of the West China Union University, describes in the *Missionary Bulletin* the vast place which demon propitiation plays in Chinese social and religious life. Evil spirits are endless in number according to popular belief.

"They may come singly, in pairs, dozens, droves, or myriads, and are constantly preying upon humanity. At times they are employed by the gods to punish mankind. More frequently they are working their own nefarious wills. Thus there is constant war between the world of men in the land of light and this world of demons in the land of darkness. Unfortunately for man the advantage of position and weapons is almost all with the demons. They, in the darkness, can readily see us and all our movements. We cannot recognize even their presence till it is often too late. They use with impunity disease, plagues, pains, boils, blindness, winds, fires, floods, thunderbolts, drought and all the ills and trials to which humanity may be subjected.

"From the first to the fifteenth of the seventh moon is a great festival for devils. As the first to the fifteenth of the first moon is the great time of rejoicing in the land of the living, so the corresponding time, just half a year later, is a time of feasting in the land of darkness. Then all the demons of hell are apparently let loose for a season. The people in China make special preparations and before every door piles of paper and silver *sycee* are burned. The temples are also crowded and thousands of dollars' worth of paper is consumed, all, of course, to be turned into real silver in the world of darkness to appease the greedy, hungry demons."

**Mission Incidents. A "Hafiz" Is One Who Has Learned the Koran by Heart.** In Benares a Moslem of this distinction has recently been converted in the English Wesleyan Mission. In his statement he explained that he recognized that Islam was not a universal religion as is Christianity and could not be in the nature of things. Certain fasts and prayers are of its essence. These cannot be observed in Lapland, for example, where at one time there is a midnight sun and at another no sun at all. The conversions of Moslems are leading to various petty persecutions here. One family discovered that Islamic neighbors had diverted a drain under their house in order to undermine it for a collapse in time of rains!

**A Colporteur Working in Siam** mentions a visit to a Christian group in the northern part of the country.

"After worship we were chatting and one of the men, not noted for hard work at his Christianity, asked about faith and service. I told them of some of the great heroes of faith, Dr. Barnado and his orphan homes among them. Ai Noi was silent a long while. Then almost under his breath he said, 'I am caring for three orphans and have adopted one of them.' Such glimpses into the inner life of native Christians ought to make us very hopeful."

**Dr. Kyle Simpson, of the Canadian Methodist Mission in China,** writes of a case of dislocation of the jaw which came to his hospital.

"The woman had been in great pain and had taken several native doctors' medicines. In less time than it takes to tell about it I wrapped my thumbs, placed them on her back molars and shoved the jaw into place. To her surprise she found she was all right. An official in Chengtu some years ago, while laughing, dislocated his jaw. He paid two hundred dollars to a native doctor who knew the trick of replacing the dislocation. It might be interesting for you to know that it cost this woman less than three cents!"

**The Movement among Hindu Low Castes.** The missionaries of a single American Mission Board had in 1917 to refuse baptism to 160,000 Hindu low castes,—ready to break with heathenism but unprepared for the Church. In five years five

Protestant Missionary Societies have baptized 315,000 of these who in earlier days were so abject that in some places they were forced to drag the branches of trees after them wherever they went lest their footprints should mar the dust. The movement among these people is most active in the Punjab, the United Provinces, parts of Bihar, Chota Nagpur, among the Telugus and about Travancore, but it is constantly bursting out in unexpected areas. Thus the Ballia field, in the Benares division of the United Provinces, barren to the evangelistic worker for more than a half century, has suddenly produced one of the most remarkable harvests. For these people Hinduism offers no hope either in the life to come or in this life. The Brahmins are determined that the *status quo* of the low caste shall be preserved. What this *status* is, even at the present day, is described in a recent address presented to the Governor of Madras by low castes:

"Our position as untouchables enhances the misery of our poverty all the more. It restricts our means of livelihood and affects materially our small earnings in our competition with the higher-caste coolies. Public institutions and even hospitals and post office savings banks are difficult of access to us. We are not allowed to use public wells. For a little water for cooking purposes we who live by day labor have to wait the pleasure of a higher-caste coolie who often happens to be our rival in profession, to draw water for us in his vessel and then pour it from a height into our earthen pots. Our children are not admitted into public schools and the doors of government service are virtually shut against us."

**The Spirit of Islam** comes out in the following incident recounted in an article in the *East and the West*:

"A friend of mine in India, the wife of a consulting engineer, needed a lad of fifteen for table service. As she was keenly interested in mission work she offered to take a boy from a Christian orphanage. The lad came, was given a room in the servants' quarters, proved quick and intelligent and for the first weeks the experiment seemed a complete success. Then, for some reason, he began to deteriorate. He became careless about his duties and his person, answered rudely when reproved and was bad tempered with the other servants. My friend's suspicions were aroused, but she watched without saying anything until she was sure of her facts.

"Then she went to the head of the orphanage and said: 'I want you to take away that boy you sent me and give him some other work. He is a nice-minded boy but he will be completely ruined if he stays where he is. The Mohammedan servants will not have a decent Christian among them so they have set themselves deliberately to corrupt your boy and they are teaching him to gamble, to smoke drugs, to swear and other horrors. I am helpless to prevent this, I cannot control what goes on in the servants' quarters at night. So far as I can tell it is not yet too late. Give him a fresh chance with fresh work in a fresh place.'"

**Brief Mission Notes. Miss Cushman, an American Methodist Missionary in China,** has received $500 from the President of China for the support of her mission kindergarten. Other Chinese friends have given her $2500 or more.

**The Ministrations of Another American Woman in China,** Miss Emily Hartwell of Foochow, have received formal recognition from the Chinese authorities. A request was sent some months ago through the mayor by fifty-seven of the gentry, members of the Chamber of Commerce and Educational Boards, to the Governor of Fukien asking that he would petition the President of China to grant medals and other honors to Miss Hartwell. This was done on the ground that

"she had established an orphanage and

Miss Emily Hartwell.

*By Courtesy of The Missionary Herald.*

schools to teach agriculture, carpentry and masonry and a girls' industrial school for weaving and sewing. Also she had, in two instances, helped to give relief to the poor during flood and at the time of the revolution. . . . . She, although an American, lives among us here in Foochow as a Fukienese, looking on us as her own."

The presentation of the honors was made with great *éclat.* The medal bore the inscription: "Joy in good works. Delight in giving alms." A poster was exhibited presenting Miss Hartwell heavily weighted with a basket of widows and old people on one end of a pole, of orphans at the other. The orphan girls after showing their prowess in map drawing, essay writing, Red Cross sewing and the reading of English marched in procession to the grand stand where they formed the Chinese character for "Industrial" and stood during the speeches. Miss Hartwell is a daughter of missionaries and a graduate of Mount Holyoke.

**Persecution Is Drawing Together the Christians among the Aboriginal Tribes of Western China.** Many have been driven out of their villages because they believe. As a consequence whole villages have separated, Christians combining with believers from other villages to form new villages. At present there are four villages in which every family worships God.

**That the 65,000 Native Chinese Methodists in all China Have Pledged $865,000 to the Centenary Fund** is a wonderful fact when one considers the Lilliputian incomes of the Chinese. Many districts have exceeded the amounts apportioned to them. Thus the Chang-hu-ban District, instead of restricting itself to the $3600 asked, pledges $5000; the Yuki District, asked for $4350, pledged $6150 and so on. A cook in a mission school brought a lapful of change—$97.50 Mex.—and pushed it into the collector's hands saying to those who demurred at her generosity:

"When you took me in I was half naked and starving. My own people would do nothing for me and you Christians did it all. Just look at me now, how well dressed I am!"

**A Letter from S. V. Sakai,** a distinguished Japanese officer in Siberia, is published in the *Christian Workers' Magazine.* He says:

Shogun Vio Sakai.

*By Courtesy of The Christian Workers' Magazine.*

"War in the world will never be over until His second coming. Among Japanese the military officers are denying and rejecting Christianity most. Strange to say, however, I am preaching the Bible as it is to them (all higher than captain). Already more than fifty officers received my saying with great satisfaction and no one expressing disagreement. Wait a few more years! I will show you a wonderful change! Christ is all to me! Hallelujah!"

**The Workers of the National Missionary Society of India,** a purely native organization, resolved in their last conference that in no case should baptism be given until the candidate had shown himself thoroughly fit. The important thing, they insist, is not to form a Christian community but a living Christian Church.

"What we need are living churches in which every member is an evangelistic force and not great communities of Christians containing but a small percentage of true converts."

**St. Matthew's Gospel Has Been Published in Pali,** the sacred language of Buddhism, with the special object of introducing the Christian Scriptures to Burmese monks, many of whom have spent a lifetime in the study of this revered language. It is curious to learn that the Book of

Daniel in the vernacular has proved very popular with the priests of Burmese Buddhism. A deputation of monks was lately sent to the Bible Society's *dépôt* with a formal request that this book should be given to them free of cost.

**One of the Dangers of India Is Its Educated Proletariat,** university-trained men who cannot earn a living as clerks or lawyers because of the overcrowding of these professional lines. To assist such to useful careers, chemical laboratories have been opened in Forman Christian College at Lahore where the manufacture of sugar and soap, hide-tanning, dyeing, etc., are taught. This technical instruction enables young men to earn a living far more effectively than most of the university graduates. The Government has placed its government dyeing school under the supervision of the college. The head of the chemistry department is Professor Carter Speers, a son of Mr. James M. Speers of New York. Mr. James Speers has contributed and collected the money for this enterprise.

**Serampore College,** founded by William Carey, celebrated on December 14, last, its centenary. The Government of India in recognition of its hundred years of service presented to it a *lakh* of *rupees, i.e.,* about $50,000. The College is now interdenominational and affiliated with the University of Calcutta. Lord Ronaldshay, the Governor of Bengal, presided at the centenary exercises.

**Mrs. Crooks, an American Missionary in Siam,** has performed the incredible feat of translating the Epistles of Peter into a tongue of which she does not know a word. With a Laos teacher who speaks no Kamu and a Kamu *colporteur* who speaks some Laos, she accomplished it. The translation has been revised and is now on the press. The Kamu people understand the translation. Ai Sieng, the Kamu *colporteur,* reads from it to patients in the hospitals and to travelers along the road. He has worn out one manuscript by constant use.

**The Methodist Church in the Philippines** now numbers fifty thousand members. There are only eight American missionaries supervising an army of 1200 Methodist Filipino preachers and workers. At present fully 60 out of 200 circuits entirely support their pastors and 90 per cent of the remainder are on the point of reaching the same level of self-support.

**There Are about a Million Indians in Guatemala Unevangelized.** Many still worship the Great Spirit of the volcano Santa Maria. Last year their priest incited his people to murder a couple of young Germans who had gone up the volcano on a trip. These strangers were cut to pieces and offered up to the Great Spirit. Mr. Burgess, a missionary, has gathered some fifteen congregations from among these people.

**The Generosity of Tahiti Christians** is dwelt upon in a letter of M. de Pomeret in the *Journal des Missions.* The churches of Rurutu, which have not been visited for years and are without resident European missionary, gave in 1918 to Christian work 7923 *francs.* The poor parish of Papeete-Pirae gave 7039 *francs.*

"The evangelization of the pagan world, in fact, every religious work done in the name of the Lord Jesus Christ, always moves the hearts of our Christians and nearly all, in spite of present difficulties, respond to our appeals with great liberality."

**There Are about 600,000 Native Christians in the Dutch Archipelago,** the majority belonging to the established Protestant Church.

**The Disposition of German Samoa** is one of the minor matters to be settled at the Peace Congress of Versailles. The present British Military Occupation has put before the leading chiefs of the island the question of native preference. After careful deliberation they "were unanimous in wishing that Samoa should remain under British rule." Four reasons were given,—three testifying to the wisdom, consideration and justice of the British administration. The first was this:

"Because a British Society, the London Missionary Society, first brought the Gospel to Samoa and showed the Samoans the benefits of living under the teachings of the Gospel."

# EXEGETICAL NOTES.

*But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Mark x. 14.*

This is the only time that the word "displeased" was used of our Lord. It is significant to compare this passage with others in which the word is used. Matt xx. 24, the ten disciples "were *moved with indignation"* against the children of Zebedee for having sought special privileges in the Kingdom for themselves; Matt. xxi. 15, "the chief priests and scribes . . . . were *sore displeased"* at the homage of the children to Jesus; Mark xiv. 4, "there were *some that had indignation within themselves,"* at the waste of ointment in the house of Simon the leper; Luke xiii. 14, "And the ruler of the synagogue *answered with indignation,* because that Jesus had healed on the sabbath day." In all instances in the Gospels where this word is used it represents selfishness or envy or bigotry save one,—when our Lord took up the defense of the little ones.

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*And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Mark x. 18.*

This is one of the proof texts of the Unitarian in his attempt to depreciate the character of Christ. The important thing to remember is that in *no recorded instance in Jewish literature was a Jewish rabbi addressed as "Good Master."* This adjective "good" was reserved for God alone. What Jesus really did was to deny to the rabbis this title of sinlessness and to deny any classification of Himself with them. Jesus refused to allow the application of the word good, or sinless, to Himself as teacher. He was not, as the Unitarian says, a moral guidepost, a mere *ethiker,* but God manifest in the flesh. "My goodness marks me not as a rabbi but as God." In other words, this passage instead of indicating human imperfection in Jesus really teaches His divinity.

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*And he was sad at that saying, and went away grieved: for he had great possessions. Mark x. 22.*

The word for sad used here occurs only once elsewhere, in Matt. xvi. 3, where it is used to describe the lowering, heavy-hanging sky. The rabbis in contrast to Jesus had a horror of poverty. They describe it as worse than all the plagues of Egypt put together; than all other miseries; the worst affliction that could befall a man.

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*And when he hath found it, he layeth it on his shoulders, rejoicing. . . . . I say unto you, that likewise joy shall be in heaven over one sinner that repenteth. Luke xv. 5-7.*

The Midrash relates how when Moses fed the sheep of Jethro in the wilderness he hunted a kid that had wandered away and found it drinking at a spring. "As he thought it might be weary he laid it on his shoulder and brought it back, when God said that, because he had shown pity on the sheep of a man, He would give him His own sheep, Israel, to feed." Edersheim points out another Rabbinic parable which he describes as paralleling that of the lost sheep, although to us it seems more in the nature of contrast. One who is driving twelve animals laden with wine, leaves the eleven and follows the twelfth which had strayed into the shop of a Gentile. He feared lest his Jewish wine might be mixed with that of the Gentile! Another quotation puts into even sharper contrast the ethical standpoints of the evangel and of rabbinism. Christ said to the Pharisees, "Joy shall be in heaven over one sinner that repenteth." The rabbis got no further than this (literally quoted), "There is joy before God when those who provoke Him perish from the world."

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*And he went and joined himself to a citizen of that country. . . . . And he would fain have filled his belly with the husks that the swine did eat. Luke xv. 15, 16.*

The words "joined himself" mean really clave to, or even more literally, was glued to. It expresses a desperate importunity to get anything to do which would bring a little food. The husks, or fruit of the carob-tree, may have been suggested to Jesus' mind by the Jewish proverb: "When Israel is reduced to the carob-tree they become repentant."

*And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. Luke xvi. 20.*

The word *ebebleto,* translated "laid," has a much more vigorous significance, "cast at his gate," "thrown down," as by those who hurriedly rid themselves of an uncomfortable and offensive load. The name Lazarus is a shortening of Eleazar ("God hath aided") and the use of this name by Jesus has a profound significance. Applied only to the man of time and earth it appeared veriest mockery. But the parable extends into the other world and eternity. Viewed thus *sub specie æternitatis,* both the name and the helping God find their explanation.

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*The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust. . . . . Luke xviii. 11.*

This parabled prayer finds its counterpart in Rabbinic literature. Thus a rabbi puts into the mouth of Israel the words: "Lord of the world, judge me not as those who dwell in the big towns as Rome,—among whom there is robbery and uncleanness and vain and false swearing." And again a rabbi prays: "I thank Thee, O Lord, my God, that Thou hast put my part with those who sit in the Academy and not with those who sit at the corners (money-changers and traders). For I rise early and they rise early. I rise only to the words of the law and they to vain things. I labor and they labor. I labor and receive a reward; they labor and receive no reward. I run and they run. I run to the world to come and they to the pit of destruction."

## EDITORIAL.

A few weeks ago we addressed inquiries to a selected list of the readers of the Record of Christian Work respecting the relative value of the various departments of the magazine. It was hoped thereby to learn in what way improvements might be made in the magazine, and if any department would be better omitted and others substituted. It sometimes happens that an editor feels warranted in discontinuing a department which he feels is not meeting an immediate need, only to learn after the decision has been made that this one feature of the magazine is specially valued by a large number of readers. It was to avoid any such mistake that we sought this means of benefiting by the advice of our readers.

The replies which we have received are somewhat bewildering. Saint Paul, in his first letter to the Corinthians (xiv. 10), says, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." The Apostle evidently had experience of the wide divergence of temperaments within the Church of his times. And certainly the editor of a religious paper makes the same discovery.

It is gratifying to know that those in all parts of the country—having different denominational affiliations, and representing widely divergent classes—have come to value the Record of Christian Work. Thus from every direction we have received encouragement. From Prince Edward Island a friend writes, "The Record of Christian Work is a companion I have journeyed with in intimate association and fellowship for many years." A reader from the Province of Quebec finds the Thoughts for the Quiet Hour, and Devotional Studies in the Sunday School Lessons, "especially helpful." From Sioux City, Ia., and from Portland, Ore., from South Dakota, from Texas, and from Florida, come similar expressions of appreciation of the Bible Notes. New England is represented by villages in Massachusetts, a remote hamlet in New Hampshire, and from Calais, Maine, where readers are following the Bible Notes with interest. A reader from Long Beach, Cal., finds that "the Record contains the best classification of matter of any publication of its kind that I know of"; while another reader in Marshall, Texas, finds the correspondence of Dan Crawford interesting, and "would like to gain all that he can from Bible study." From Nova Scotia one of our readers testifies to the helpfulness

of the Northfield addresses, and suggests a series on doctrinal subjects in modern language, with practical bearing on modern life. From Manitoba a reader writes of the help derived from the missionary department, and another reader in Orlando, Fla., "reads every bit of the magazine," while a friend in Stockton, Cal., writes that she has been reading the magazine for twenty-nine years.

If the editor has had any question as to the value of the Bible Notes, the replies to his inquiry have at once disabused his mind of misgivings on this score. Here is a gentleman writing from Alabama, who hopes "that the Bible Notes will be continued." And scores of others have found them helpful as a basis for daily devotional studies. This is not the case of all, however. One writer frankly confesses that the Bible Notes seem "very dry and uninteresting," while another wonders "who appreciates them, since they are continued with so much space." But the next writer says that they are of first importance, and another uses them at daily prayers. It is evident that the majority of the readers of the Record of Christian Work find in them a source of spiritual help.

Next to the Bible Notes those on home and foreign missions are most appreciated. An eminent professor in one of our largest theological seminaries finds "the notes at the opening of the Record of Christian Work by far the most helpful part of the whole," and wishes "the section could be extended, so that the magazine might be more nearly a record of Christian work." News of The Northfield Schools is also of interest to him. A home missionary writes: "I have always read the notes from the mission field on the first pages with great satisfaction. They are admirably chosen, and are peculiarly heartening in these times. No reading in current literature has brightened my vision and hope so directly and unfailingly"; while a pastor in an Eastern educational center writes: "The Religious Thought and Activity is worth the price of the magazine. Our Book Table also makes a special appeal to me." The pastor of a large, influential church in a Western city thinks we "do well to feature a survey of world conditions, especially noting events in the home and foreign mission fields."

The sermons that are given at Northfield have appealed to many. The rector of a church in Ontario, however, finds that "the majority of them seem to me to fall very flat when they get into cold type. The missionary items are very interesting, and the book reviews, too." From Iowa a pastor writes that "the addresses given at Northfield do me more good than all else," while another pastor in Illinois is especially helped by the reports of the Conferences.

Dr. Meyer's Devotional Notes make a strong appeal to others. One Doctor of Divinity in Kansas writes that he could not do without them. While from Stoneham, Mass., a reader finds "the devotional writings of F. B. Meyer the best in your monthly Record."

Illustrative Hints and Helps is the most important of the departments in the paper to some readers. A minister writes, "My own sermons are incomplete without a finishing touch from Illustrative Hints and Helps." From Minnesota a pastor writes: "Great is the Record of Christian Work; indispensable, rich. The hints and illustrations are unsurpassed in any helps of that character."

To some the Book Reviews take priority in interest. An editor of a Sunday School journal in Philadelphia writes, "I look first at the editorial notes, then at the book reviews, then glance over the departments of religious news at home and abroad," while a reader in Little Rock, Ark., *always* reads the book reviews, as does also a pastor in St. Paul, Minn. There are some, however, who take exception to this department, as a writer in Watertown, Conn., who feels that, "it is distasteful to many of your readers on account of more or less favorable comment on books utterly at variance with evangelical teaching."

Thoughts for the Quiet Hour hold a unique position, and numerous are the testimonies to the spiritual blessing and help derived from the daily study of this department.

One of the most gratifying experiences which the editor has had in reading these answers to his questionnaire has been the testimony to the real blessing which the magazine has been to many an aged saint. One correspondent writes: "Our mother at eighty-four years of age left us for a higher

home almost five years ago, and one of the most cherished mind pictures I have of her is as she would take her Bible and RECORD OF CHRISTIAN WORK each morning and sit down to read and meditate on the reading of the Word." Another correspondent over ninety years of age testifies to the help which has come to him through the study of the RECORD.

Some of the replies have had criticisms which were offered in a kindly spirit, and have been most helpful. One reader asks that we be "more tolerant to the Anglicans." We had not realized before that we had given the impression of intolerance, and should deeply deplore any such unchristian attitude on our part, and would assure our readers that nothing is further from our wish than to show an unchristian spirit toward any denomination. One reader suggests the introduction of a mail bag, and to that reader we would say that the Editor's Correspondence has sought to cover this. One writer takes exception to the advertisement of the communion service, which is highly objectionable, on the ground that he does not approve of the individual service, and prefers the chalice.

It has been illuminating as well as encouraging to receive these many testimonies to the help which the RECORD OF CHRISTIAN WORK has been to many classes, and we trust that the magazine will be of continued help to an increasing number in the coming months.

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**Important Announcement:**

For over thirty-eight years the BIBLE NOTES FOR DAILY DEVOTIONS have been a prominent feature of the RECORD OF CHRISTIAN WORK. In fact, it was about this department that the magazine was built up. It was originally suggested by the late Mr. D. L. Moody, in the conviction that such a consecutive course, under the guidance of an experienced teacher, would be conducive to regular Bible study on the part of young Christians. This department has been edited in the past by Major D. W. Whittle, Rev. G. Campbell Morgan, D. D., Rev. Arthur T. Pierson, D. D., Miss Alice Varley, Rev. J. Stuart Holden, D. D., Rev. G. A. Johnston Ross, M. A., and the Editor.

Beginning with the current issue the department will be conducted by Rev. John Gardner, D. D. It is a coincidence that Dr. Gardner is pastor of the New England Church of Chicago, with which Mr. D. L. Moody identified himself when going to Chicago in 1856, and thus assumes the leadership of what might almost be termed D. L. Moody's Bible Class. We would commend to all our readers the course of study which Dr. Gardner begins in this issue with the study of Acts.

# MOUNT HERMON AND THE RETURNING SOLDIER.

## L. L. Drury.

"Mount Hermon spells opportunity," wrote an old boy now distinguished in his profession. This statement contains almost the whole story of Mount Hermon, because for nearly forty years it has been doing its work in opening the eyes of the blind that they might see the possibilities of life amply equipped, and giving the elements of education to thousands of boys and young men, who for one reason and another would have been deprived of the training if it had not been for Mount Hermon.

To-day in a larger measure than ever the School is ready to open the doors of opportunity to young men, for many a man who has served in the army during the last two years is returning to civil life with new ambitions and a broader horizon. He is not satisfied to resume prewar work, and many a man is feeling the need of an education, sufficient at least to fit him for a higher position. Many have expressed a determination to seek some employment where they might live out of doors, and undoubtedly this will result in a large in-

crease in the number of those who will seek to prepare themselves for practical and intelligent farming. Others will seek to equip themselves for engineers, or foresters or kindred callings.

Mount Hermon offers exceptional opportunity to all such men. In the first place, the School is primarily for mature young men. The average age of the students at Mount Hermon is the same as that at Yale University. In the second place, the student body is made up of earnest, purposeful youth, who are imbued with a common ambition, thereby creating an atmosphere which helps a man in application to his studies and work. In the third place, the Department of Agriculture, which has been developed under a competent staff, combines scientific principles with practical experience. Graduates from this department have in recent years held important positions of responsibility, and their demand is steadily increasing.

Dr. Henry F. Cutler, who has been principal of the School for twenty-nine years, has had over nine thousand boys come under his instruction. Previous to America's entering the war he served for six months in Brussels as a member of the Commission for Belgian Relief. During the War he has kept in touch with the fourteen hundred Hermon men who have been in the service of the nation and is peculiarly qualified to sympathetically enter into the problem which the returning soldier has to meet, and to counsel him regarding his course.

Henry Franklin Cutler, M. A., D. C. L.

Mount Hermon in all these years has paid special attention to training her boys not only in character and in all that goes to make strong manhood, but also in resourcefulness. Mr. Dwight L. Moody often told his boys that there were plenty of men who counted one, but he wanted his boys "to weigh a ton"; and again he said he wanted Hermon boys to be the kind who could "eat soup with a one-tined fork." These two epigrammatic phrases are constantly before the student, and the second one has become closely associated with a school custom, for each year the Senior class present with appropriate ceremony to the class below it a large one-tined fork. All this was in the back of the mind of one of the graduates, now a Major in the army, when he wrote from France that he was finding ample opportunity to put into practice his training in "eating soup with a one-tined fork."

A natural question for the inquirer is, Have Mr. Moody's ideas borne fruit? Mr. Moody himself said in writing to a friend, that in his lifetime he did not look for results, but the twentieth century would see some grand men. He was a true prophet. Physicians in the front rank of their profession, ministers holding pastorates of great and commanding responsibility, missionaries in important stations, teachers serving either as principals or heads of departments in large public and private schools, business men who are forging ahead, and a large body of men who stand foursquare in their communities, furnish a record of which any school might be proud. Furthermore,—and what would have pleased Mr. Moody most,—reports constantly come in of the part that Hermon men are taking in the religious life of the community.

The boy coming back from war with a new impulse to better himself will find a

Memorial Chapel, Mount Hermon. A Gift to Dwight L. Moody on His Sixtieth Birthday from His Friends in England and America.

cordial welcome and an opportunity at Mount Hermon. Already there are boys in uniform on the campus who have seen service in France and undoubtedly with the opening of the fall term in September, there will be many more.

The special advantages which Mount Hermon offers to the returning soldier to prepare him to resume the occupations of civil life under the best conditions should be made known as widely as possible by the readers of the Record of Christian Work. Fuller information will be gladly forwarded to any address, and as Mount Hermon has in the past trained its students to render efficient service in the days of war, now in the days of reconstruction it seeks to render further national service, for the School is equipped as never before to carry on its work and mission. It has large and well-appointed laboratories to give boys training needed for technical schools, strong courses in history, mathematics and languages, with special emphasis on the necessity of receiving a sound foundation upon which to carry on further study. The Agricultural Department, with its fine herd of pure-bred Holstein cattle, its orchards and meadow farms is attracting many boys, and the influence of the work of this department has been felt far and wide in country communities.

Every student works two hours a day either on the farm or in the buildings. Back of all this and under it all is the study of the English Bible which every student takes during his course at Mount Hermon.

Mr. Henry M. Moore of Boston, for many years associated with Mr. Moody in The Northfield Schools, frequently in the closing years of his life talked to the Hermon boys about the growth of the School and somewhere in the course of his remarks he would say, "I feel like saying 'What hath God wrought!'" This institution founded in prayer, guided by faith, has seen manifested the favor of God in its growth and development, and in the service which it has rendered to thousands of young men.

# MEETING OF THE INTERNATIONAL CONGREGATIONAL COUNCIL FOR 1920.

Plans are being made for the meeting of the International Congregational Council in 1920. Although the dates have not yet been definitely determined, it is probable that they will cover the last days of June and the early days of July. Naturally, the interest will center about the celebration of the tercentenary of the landing of the Pilgrim Fathers in America, and the programme will be based upon a series of reports of nine commissions on assigned topics as follows:

The spiritual beginnings of Congregationalism with the outworking and influence of its generic contribution to the spiritual welfare of men.

The history of a Congregational polity with an appraisal of its present features and a forecast of developments anticipated.

The service rendered by Congregationalism for the securing of personal liberty in its application to the political, intellectual and religious history of the world.

The influence of Congregationalism upon the movement of theological thought with indication of its present trend and duty.

The achievements of Congregationalism in the field of education with an analysis of the situation in which we now stand.

The missionary history of Congregationalism with an outline of its responsibilities and the policy and programme required.

The witness of Congregationalism to the demands of a Christian social order, its activities in the readjustment of human relations and institutions and the obligations now resting upon it in this field.

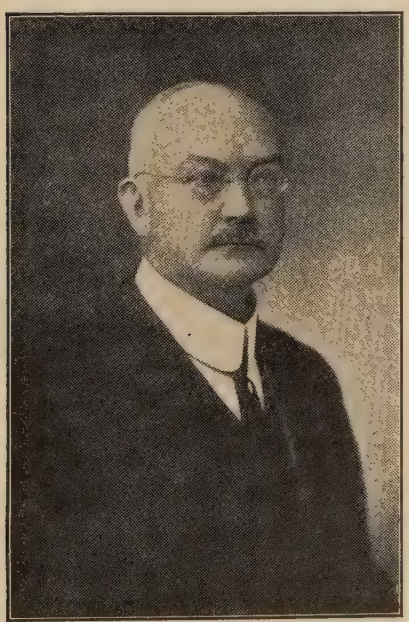
The influence of Congregationalism in promoting Christian unity and the lines upon which its influence should now be exerted.

The international obligations laid upon the Church of Christ by present conditions and the special bearing of these upon the Congregational churches.

Each report will be treated in duplicate by the English and by the American Commission. There will be the usual historic and congratulatory addresses, the occasion taking on a national and international character.

Rev. W. H. Day, D. D.
Moderator of the National Council.

*By Courtesy of The Congregationalist and Advance.*



Dr. H. C. Herring.
Secretary of the National Council of the Congregational Churches of the United States.

*By Courtesy of The Congregationalist and Advance.*

# THE OLD AND THE NEW IN NANKING.

William J. Hutchins.

The railroad brought us within four miles of the city of scholars, the "Southern Capital" of old China. Beneath a great drum tower we passed through walls which extend for some twenty-five miles around the city. Over yonder General Gordon in the time of the Tai Ping Rebellion made his breach in the walls. In another direction are the tombs of the Ming Dynasty. In almost every little cultivated field we saw the uncovered coffins or the huge grave mounds of the dead. Two dead babies had been recently thrown into the yard of our friend's home. We walked through narrow streets, in whose shops the workers toil from earliest dawn far into the night, streets in which now and then beggars die of cold.

We visited an old-time prison. After much tea drinking and courteous delay, we were admitted to the courtyard, about which are the cells. Here perhaps four hundred prisoners were huddled, some pressing their faces against iron bars to watch us, others behind bamboo posts, in little rooms not over five feet high,—apparently too hopeless to look at us.

We passed to the public bath, where, in emulation of the ancient Athenians, the men come to chat and smoke and drink tea and to steam themselves in water near the boiling point.

Outside a high wall we found a bazaar, where all manner of charlatans were plying their trade. Here, for example, was a medicine man of the old school, who with his file made a powder of deer's horn and vegetables and sold it with large promises of health and beauty.

But just within the wall we began to see the new world arising out of the waste and void; for here were being torn down twenty-five thousand cells of the old examination halls, which represented an imposing system of intellectual enslavement, from which China has now escaped forever.

We visited an ancient temple of Confucius, gloriously situated, but now used as a military barracks. The soldiers' laundry was strung along the sacred balustrades, and the men themselves were loafing in the very shrine of the tablets.

Next we turned to see the life of the Nanking Christian University, which in service for the young people of China binds together the Mission Boards of various churches. We stopped before the former residence of one of the family of Li Hung Chang, and found it to be the charming home of Gin Ling College for Women. Here fifty-two young Chinese women were doing work which would be a credit to any American college. The seniors speak easily in English, take home for vacation reading the poems of Henry van Dyke or the "Rational Living" of Henry Churchill King. Here we met a teacher, graduate of one of the best conservatories of music in America, who recently has visited nine different educational centers to prove to her Chinese friends that beautiful music may be played upon the humble household baby organ.

We visited the Union Theological Seminary, and met with men who are working at the most serious problem of the Chinese Church, the supply of an educated ministry. They are also engaged in bringing together the Christian forces of their city under an executive council to direct men and churches to their highest service, irrespective of denominational relations. Are two churches feebly struggling for existence in a hard section of the city? they must unite. Is one man specially gifted in social service work or in evangelism? his gift must be the asset of the entire Christian body of the city. This is the plan.

In an old-time official residence we took what seemed to us a particularly antiquated Chinese meal; but the meal was shared with some of the most modern Association secretaries who ever breathed the breath of life, and the residence, with its carefully guarded ancestral hall, is now the home of an Association, which is bringing to hundreds of the young men and boys of the city the joy of wholesome sport, clean living, and Christian idealism.

Passing through a high gate we suddenly found ourselves in an orphanage and indus-

trial school, where a dear little Chinese woman is caring for nearly six hundred boys and girls, gathered in after a recent famine, saved from starvation or from slavery and shame.

We called upon the chief adviser of the military governor of the province, a Christian patriot. We asked him whether his Christianity affected his standing with his fellow officials. "No," he said, "I stand alone, and am proud. All know that they cannot influence me; and the governor, when I am offered wine, smiles and says, 'He won't drink wine, he is a Christian.'" That man has now surrendered his influential position and all of its emoluments to take the modest salary and difficult position of an Association Secretary.

We visited a government normal school, and met there a Christian woman, who has discovered in the story of Joseph and his brethren a delightful lesson in conversational English. The students were reveling in a dramatic representation of the story, the teacher's cloak serving as Joseph's coat of many colors, and the boys bargaining in Oriental style to get the best price from the Midianites.

We heard of a baby, whose father wished him to be reared in Western ways. A Westerner's bath he must have in the missionary's home. So happy did the bath make the baby that the little sister must have hers, then the little mother must try it, and finally the grandmother herself, whose poor broken feet still bled when they were unbound for the bath.

I am not sure of the climactic order of this story, but I am sure that it is prophetic of a new China. Let the Chinese officials learn that honor, which one missionary happily translates as "the face of the soul," the honor which springs from loyalty to Jesus Christ; let the nations give China "a white man's chance," and China will enter without need of apology the sisterhood of modern nations.

# IMPRESSIONS OF AN AMERICAN VISITOR TO EUROPE.

## THE ENGLISH-SPEAKING UNION. V.

W. R. Moody.

Any convention of the world powers which may result from the present Paris Conference, if it is to have permanency and wide influence, must comprise the English-speaking nations. They will constitute the vertebræ, as it were, of any international coalition. In any moral issue that might arise, the force of their united opinion would be irresistible. To right injustices, to defend weaker peoples against the aggression of the strong, and to maintain the policing of the seas their united strength would be sufficient. Had there been a greater degree of mutual confidence and better understanding between the peoples of the British Empire and the United States ten years ago, many of the evils might have been dealt with then which ultimately led to the war from which the world will suffer for the next fifty years.

That there has not been a greater degree of international coöperation is doubtless due to the preoccupation of the United States in the development of its own resources. With the traditional prejudice against entangling ourselves in European political affairs and the sense of the great burdens involved in the working out of our own destiny, the United States has heretofore never felt a sense of responsibility in righting wrongs in the old world. Europe was well able to order its own affairs and all America asked was to have the Old World leave the New World to work out its own problems.

But there has undoubtedly been a still stronger deterrent factor in keeping Great Britain and the United States from united effort in the past. This has been due to the attitude of the writers of our American histories. For generations the youth of the country have been taught to look upon

the British as a domineering nation, who unjustly imposed taxation without representation upon the early colonists. Perhaps something might be said for the fact that the history of the United States covers so brief a period, and we have had so little to pride ourselves for in our Mexican War that we had to make the most of our only great war with any foreign power. Be that as it may, the prejudice has had its origin in the early and unwise course of history instruction in our schools.

Doubtless this prejudice has been fostered by various anti-British elements as well, until many in past years have come to have a feeling of distrust towards all things British. To this may be added certain temperamental differences, which, owing to mutual ignorance of one another, have led to mutual criticisms of superiority, conceit, and boastfulness. Thus the very nations which should have been united in a common service for the world have for years been kept apart to a degree by mutual ignorance of one another, resulting in suspicion and distrust.

But one of the blessings of the War has been a new appreciation of one another on the part of the peoples of Great Britain and the United States. As the youth of these nations have come together on the battlefields of France and Flanders, or have served together on the high seas, they have discovered similar virtues in one another. As the months have passed they have learned to revalue the national qualities which distinctively characterize them and they have increasingly paid tribute to their companions in arms. Thus it is that there has never been a time when there was so general a good feeling and understanding between Great Britain and the United States as there is at the present time. And this is as it should be. The English-speaking world is bound by the strongest ties. Springing from a common stock, the youth of America cherishes the same traditions as the youth of English birth. The Magna Charta was granted to their common ancestors, and the love of liberty is a passion which they have both inherited from the same source. The literature of both countries is theirs in common, and even in customs they are more akin than any other two great nations.

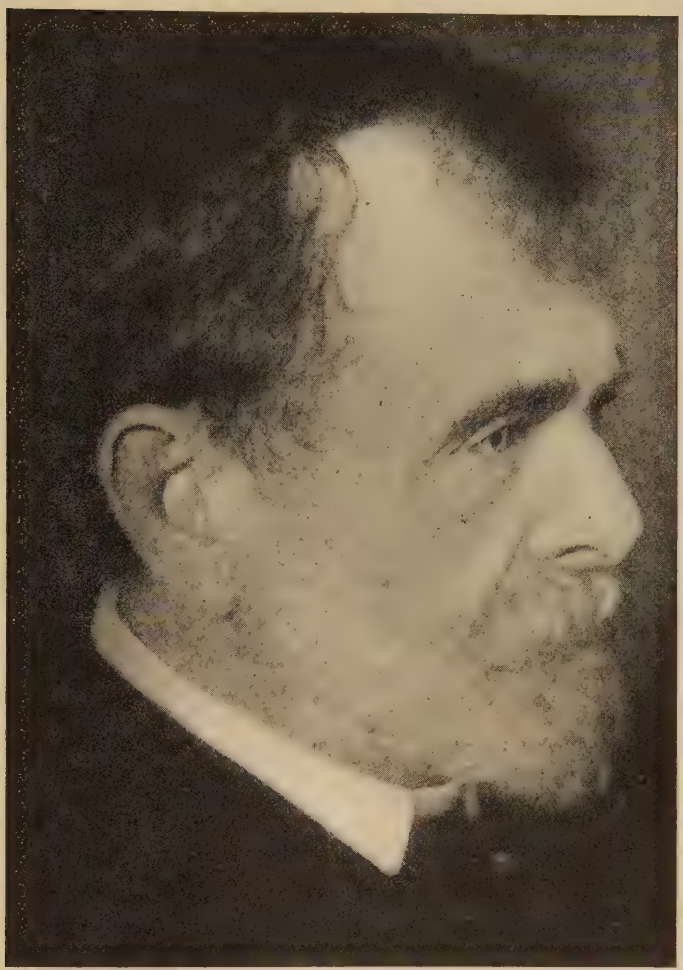
But, above all, they cherish common ideals. Devotion to duty, love of freedom, and the insistence on justice, are traits in the national character of both peoples. As they are beneficiaries of a common past, they should be cotrustees in a world service.

It was in the realization of all this that a group of Englishmen and Americans met together in London less than a year ago, and discussed plans for further fostering the present sense of international fellowship. As a result of the meeting there was organized the English-Speaking Union. The object of this association is primarily the strengthening of the bonds of amity and confidence between the peoples of the British Empire and the United States. Feeling that in the past misunderstanding has been largely due to mutual lack of knowledge of each other, it is the object of the association to foster in every possible way the freer intercourse between the peoples of the English-speaking nations. This can be accomplished in various ways, social, professional and commercial. In fact, the English-Speaking Union purposes broadening its scope to meet every demand put upon it.

Already many leading statesmen, both in the British Empire and the United States, have accepted membership, while others representing every conceivable calling have also enrolled, the Hon. Arthur Balfour heading the list of distinguished Britishers, and ex-President William H. Taft, coming first among the American members.

Although of so recent origin, the association has a large membership which is being rapidly augmented daily. Five dollars annual membership fee entitles the member to all the privileges of the organization. Ultimately it is expected to open an office in both London and New York, which shall serve as a clearing house for information for the service of members. Thus the needs not only of tourists may be met, but the merchant may make inquiries in his special line of business, or the professional man may request service.

Thus by bringing the peoples of the British Empire and the United States together in closer relations the possibility of misunderstandings will be minimized by



GEORGE HAVEN PUTNAM.

that strengthened confidence and regard which come as a result of freer intercourse between peoples of common origin, common traditions, and common ideals.

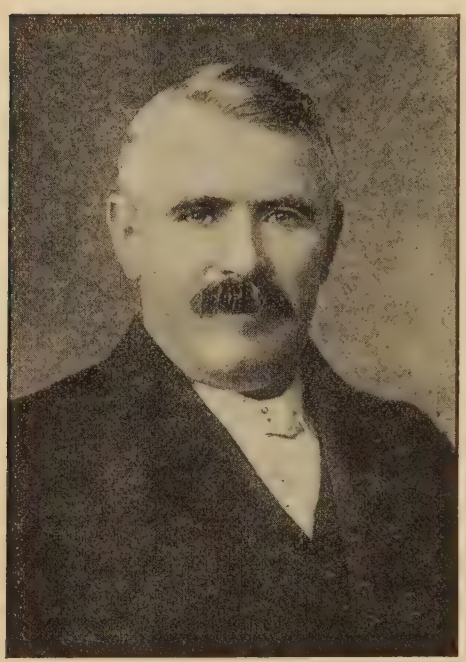
Full information respecting the English-Speaking Union may be had from the secretary, Major George Haven Putnam, 2 West 45th St., New York, or from the Editor of the RECORD OF CHRISTIAN WORK, East Northfield, Mass.

## JESUS' SORROW FOR LAZARUS.

### Rev. J. D. Jones, M. A., D. D.

*Jesus wept. John xi. 35.*

This is a tiny verse, but it is a tremendous statement. It is the shortest verse in the New Testament, and as such beloved of children who have to commit Scripture verses to memory; but it suggests thoughts which outrun the capacity of the wisest mind and the most soaring imagination. It



Rev. J. D. Jones, M. A., D. D.

is not only a short verse, it is also a simple verse—nothing indeed could be simpler—but it opens up great heights and depths wherein all thought is drowned. I loved this verse as a child, for its brevity; I love it now because the truths I see in it make burdens lighter and heaven dearer. "Jesus wept." When we think of it, they were astonishing tears. For Jesus knew what He was about to do. How are we to account for them? Why did Jesus weep? Well, the commentators assign various reasons for these tears and I am prepared to believe there is some truth in each of them.

Jesus wept, some say, because of that sense of the frailty of man which swept over Him when He stood by the grave of His friend. He wept for the pathos and tragedy of mortality. And there is an infinite pathos in it, and the realization of it easily unseals the fountain of our tears. The old story of Xerxes and the review he held on the shores of the Bosphorus naturally recurs to one's mind. As those thousands and tens of thousands of soldiers passed before him Xerxes' first emotion was one of joy and pride that all these soldiers were his, pledged to his obedience, devoted to his cause. Then the courtiers who were near his throne were startled to see their monarch burst into a perfect transport of tears. The overwhelming thought had suddenly occurred to him that in a hundred years not one of all that vast multitude would be left. This sense of mortality is the solemn undertone of the most moving poetry our world has ever known. "Man . . . . is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." It is not difficult to detect the sob in a psalm like that. We are never more conscious of the "tears of things" than when death snatches a dear one from our fellowship, especially when that dear one is still in his or her youth or prime. And Lazarus was only in his youth or early prime, and death had cut him down. For the sheer pity and pathos of it "Jesus wept."

He wept, others say, out of sympathy with the Bethany sisters in their sorrow. He felt for the weeping Mary even though He knew that in a few minutes He was about to summon Lazarus back to life. And I have not the smallest doubt that there is a large element of truth in this suggestion. What does the word "sympathy" exactly mean? It means "suffering with." We do not begin to sympathize with people until we feel their sufferings and sorrows as if they were our own. Now that is exactly what Jesus did. "He hath *borne* our griefs, and *carried* our sorrows." He took them all on His own heart. He felt them as if they were His very own. "In all their affliction he was afflicted." He shared Mary's sorrow, even though He knew it to be needless. It touched Him to see her weeping and sobbing at His feet, and in sheer sympathy—"suffering with" her—He wept. Interpreting the little verse in that sense it becomes one of the most precious verses in the whole Bible, bringing to us as it does the assurance of the sympathy of Christ. Griefs are soothed and sorrows are lightened by the assurance that the Lord knows and cares and feels. We can bear our times of grief the better because we know that He really shares them with us. There is a line in one of our hymns which runs like this:

"Alas for grief but for those tears,
Once shed in Bethany."

It would, indeed, have been "Alas for grief"! Grief would have been crushing, intolerable, heartbreaking did we not know that there was sympathy in the very heart of God, and that He was feeling the grief along with us. It is just that which has kept us sane amid all the welter of grief and woe through which we have passed during these recent years. If we did not know that God felt it all—that, indeed, God Himself was the greatest Sufferer,—we should have gone mad. But God knows and feels. Jesus has wept with our weeping earth. He has wept with every weeping mother and wife. He has "suffered with" us. He comes near to us in the dark hour and clasps our hand and says, "I know, I feel." And as He whispers His sympathy to us, the heart grows strong; for what is the sympathy of Christ but the sympathy of God, the assurance that at the very heart of things there is infinite love? And what, again, does that mean but that, somehow, "all's well" even when it seems to us to be "all wrong"? That is the true value for bleeding hearts. There is sympathy in the very heart of God. It is quite clearly implied in this little sentence which tells us "Jesus wept."

But I do not think that the sense of man's frailty and our Lord's sympathy with the weeping sisters wholly accounts for these tears. It is not at all surprising that Martha and Mary should weep for their brother and that the Jewish mourners should weep for the friend who, they thought, had been finally taken from their earthly fellowship. But why should Jesus weep seeing He knew He was about to summon Lazarus back to life? The real answer to that question is, that it was just because He was about to summon Lazarus back to life that He wept. *It was for Lazarus Jesus wept.* His tears were not simply tears of sympathy with the sisters in their grief, they were tears of regret for Lazarus, regret that he was to be summoned back again to the conflicts and trials and struggles of earth. Dr. David Smith in "The Days of His Flesh" quotes an old Greek Father to this effect: "He was about to raise him for His own glory. But He wept for him, almost saying 'One that has sailed within the heaven I am calling back to the billows, one that has already been crowned I am bringing back to the contest.'"

Our Lord knew, as no one else did or could, the blessedness and glory of the life beyond the grave. The Jewish mourners sobbed and wailed when a friend died because the Hereafter—though in a fashion they believed in it—stood to them for a life which was scarcely life at all. But Jesus knew that just beyond the gates of death lay the Father's House; that life and larger life was the lot of them who had passed within the veil. So He did not weep because Lazarus had been taken away from the light and joy of this world; He wept because—after His friend had gone to where "beyond these voices there is peace" —He was obliged to call him back from that blessed land and that glorious life, back to the conflicts and sorrows of earth. It was like calling a pilgrim who had reached the land flowing with milk and honey back into the waste and howling wilderness. It was like taking Christian after he had reached the Celestial City and heard all the trumpets sounding for him on the other side, and compelling him to face the Slough of Despond and Hill Difficulty, and the Valley of Humiliation and Doubting Castle and the River Jordan all over again. Our Lord knew it was no disaster but an exceeding gain to fall on sleep and awake in that home of bliss and inherit the glory which God hath prepared for them that love Him. So He was sorry for Lazarus. If his sisters had only known they would never have wished him back for he was infinitely better off on the other side.

And I believe Lazarus was sorry for himself. The pictures which both Tennyson and Browning give us of the restored Lazarus are those of a man half dazed, oppressed by strange silences, where mind and heart were obviously elsewhere. And is there not an old legend which says that Lazarus after his return to earth never smiled? He could not forget the glory and bliss of the land where for four brief days he had sojourned. He was homesick for that land until once again death opened the gate for him and admitted him into it. "Jesus wept"—for Lazarus' loss. And those tears of our Lord say, in effect, to

every mourner, "If you only knew, as I know, the 'bliss beyond compare' of that world of peace and joy and open vision, you would not wish your dear dead back again, you would 'rejoice [for them] with joy unspeakable and full of glory' because they are 'at home' with the Lord."

And so, enshrined in this little sentence, I find the two assurances that we need the most as we travel through this vale of tears:—the assurance of the sympathy of Christ and the assurance that our lost and dead are still gloriously alive. Heaven is not mentioned by name in this little verse—yet it is in it. The verse, indeed, is full of it. The fact of a life to come and the blessedness of that life are both involved in the statement, "Jesus wept."

Scripture does not tell us very much about the life to come. It is only hints, gleams, suggestions of its glory that we get. I think sometimes, that the glory of Heaven is purposely kept veiled lest we should suffer from homesickness of the soul. The sight of Heaven's glory might make us impatient to be gone and might therefore unfit us for work and service here. But although it is only "broken lights" of Heaven's glory that we are privileged to see, we see enough to know that "to depart, and be with Christ .... is far better." We weep at the wrong places. Like Mary, we weep and wail at the grave as if all were lost. Of course it is natural, it is inevitable that we should weep for the lost human companionship. But the weeping should not be bitter or rebellious, and mingled with it there should be a holy thanksgiving and joy. Jesus did not weep when He knew that Lazarus was dead; He only wept when He was about to call him back to life. For though probably Lazarus' lot was in many respects an enviable one—he had all the world could give to make him happy, and he was rich in the love of his sisters—nevertheless the happiness of the home at Bethany was as nothing compared with the pleasures at God's right hand. He shed tears to think that Lazarus after such a brief experience of it, had to give it all up and come back.

So there is infinite comfort for us in this tiny verse, in face of the ugly and brutal fact of death. Death is not the end. There is a life beyond and it is fairer and better than this. In these days, bereaved men and women are straining after some knowledge of the life beyond. They try to establish communications with their dead; they try to discover what sort of a life they are living. I am not going to discuss the reality of these communications—though the messages which are supposed to come through strike one as trivial, paltry and unworthy. My criticism of the whole business is that it is unnecessary. Christ Himself has risen—that makes the Beyond certain, and nothing else does. And though He has not told us much about the nature of the life beyond, He has told us enough to assure our hearts. I find enough in this little phrase to comfort my soul. Jesus wept for Lazarus because the life beyond is so much fairer than this. So let us be of good cheer! "Let not your heart be troubled!" The Father's House is better than any earthly home, however fair, in which we may happen to dwell. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

# THE CHURCH AND THE WORLD CRISIS, OR PRESENT CONDITIONS A CALL TO THE CHURCH.

## I.

Rev. John McDowell, D. D.

The present world crisis has created many serious problems for the primary institutions of human society; namely, the family, the school, the Church and the State. These problems are far-reaching in their direct bearings on human life, and

vital to the future welfare of mankind. They are not merely theoretical, but practical; they concern the essence of life rather than its forms, the spirit of life rather than its methods. We do well, therefore, to know just what these problems are and to face them with perfect candor and honesty.

This certainly is no time to dodge any problem that concerns the welfare of mankind, or to evade any question that touches on the nature and function of any of the primary institutions of civilization. Never was there a more urgent call for clear spiritual insight, definite thinking, wise statesmanship, fearless teaching, or power to discern the true point of attack against the social, political and military evils that are threatening the stability of modern civilization and the usefulness of its institutions.

Each of the institutions of society has its own definite function to perform and its own peculiar problem to solve. That each should function along the line of its own inherent nature and in accordance with its fundamental principles is self-evident. Just now, however, the minds of men are turning with special emphasis to the function of the Church and the problems confronting it. They are asking again the fundamental questions about the Church.

The Nature and Function of Church Involved. These deeper questions do not concern the mode of worship, the number of sacraments, the form of government, or even the system of theology. They concern the nature of the Church itself and its appointed function in the world. Men want to know to-day what the Church is, what it is in the world to do—and as never before they are asking, "Is the Church doing its best to accomplish its primary purpose?" Such questions as these should lead the Church to read again its Divine commission and to ask itself seriously if it has been faithful to its supreme task.

When the answer is given in the light of the New Testament, it is found that the task of the Church is just one thing—to Christianize the world. When given in the light of modern need it is the Christianization of Christendom. If the Church to-day cannot or will not reassert her God-given supremacy as a Christianizing agent in the name of Christ, then the case will go against her by default; and she must submit to a long period of impotence in human affairs.

Surely, the Church will not willingly and consciously surrender this supremacy of function and position, nor will it consent to a compromise with the modern world. But if it is to hold the supremacy as a Christianizing agent in the world, it must face the world with a clear and definite idea of what Christianizing the world involves.

Christianization of the world involves the Christianizing of its social, political, intellectual, industrial and religious sentiments. Sentiment is the constructive and beneficial force of the State. It is the pervasive protoplasm of social and individual life. Dr. Washington Gladden says, "The best society differs from the worst in its practices, its institutions, its laws, but more radically and deeply in its sentiments." It is because song is the voice of sentiment that the old philosopher said, "Let me make the songs of a people, and I care not who makes its laws."

The Church Must Teach Christian Sentiments. Just here is where the work of the Church must begin, if society is to be Christianized. The Church must stand for sentiments which are distinctly Christian. It must distinguish between sentiments which are Christian and those which are not Christian, and fearlessly make these distinctions known in domestic and business life as well as in moral and religious life. The Church must teach its members not merely to think on things that are honest and pure, lovely and of good report. It must train them to stand up for them, to declare their love for them, to defend them by word and act when others ignore or cast contempt upon them.

Opportunities abound everywhere for propagating sentiments that are Christian and extirpating those that are not. This work can be done in the drawing rooms, in churches, in schoolhouses, stores and street cars; indeed, wherever men and women meet one another. It needs to be done on a large scale just now in our industrial and international relationships. There is grave danger that national fraternal sentiments may be forgotten in the heat of the present clash between the nations.

The Christianizing of our theories of life

is involved in the Christianization of the world. All bad practices in human life have their roots in bad philosophy—bad theories of life. The political and social disorders which are found to-day in the world will never be corrected until the false theories of life which produced them are exposed and extirpated. The relation of individuals and classes in society is defined by the crystallization of sentiments into theories. If the world is to be Christian the Church must seek to make not only sentiment Christian but the prevailing theories of human action Christian. There must be a Christian philosophy as well as a Christian body of sentiment.

The Customs of Life Must Be Christian. Sentiments and theories soon organize themselves into customs which are likely to be transmitted from generation to generation. Customs are apt to find their way into phrases, and, in time, become the guiding principles in thought and in action. "When in Rome, do as the Romans do"—who has not heard this piece of advice and been tempted to follow it? If the world is to be Christian and the Church is to measure up to its supreme task the customs of life must be made Christian. The world must be made to understand that there is a Christian way of living and that no custom, however old and however common, is Christian if it does not square itself with Christian sentiment and Christian thought.

Institutions are the vital organs of society; it lives in them and by them. There is imperative need to-day that these institutions—the family, the school and the State—shall be Christian. Each one of them is exposed to tendencies which would make them unchristian. The effort to divorce Church and State has led some surface thinkers to believe that it is not only possible but wise to divorce not only the Church and the State, but religion and the State; religion and the school. At such a time the Christian Church must come forward and insist that such divorce is not only unwise but that it is impossible. If the world is to be Christian the Church must teach the Christian ideal for each institution of society.

Inasmuch as government is the most comprehensive and most powerful of all the institutions of society, in that it presses on the physical, mental, moral and spiritual life of mankind in a thousand ways,—shaping ideals, directing choices, calling forth activities,—it is self-evident that the world can never be Christianized until government is Christianized. Is this not just the reason why the prophet Isaiah declared: "The government shall be upon his shoulder: and . . . . of the increase of his government . . . . there shall be no end" (Isa. ix. 6, 7).

The Church Needs Renewed Vision of Her Divine Task. If the Church of Christ is really to face the present situation and to be the predominant influence in moulding the future course of human society, she must catch again the vision of her Divinely appointed task and with greater consecration than ever devote herself to the work of not only bringing this world to Christ, but of putting Christ into the world. She must hear again her Divine Head saying to her, "Into the world."

The times in which we live are calling for a large infusion of spiritual truth and power in every department of human life. There is no part of our modern life from which Christ should be withheld. Indeed, if the Church meets its supreme responsibility and fulfills its mission, there is no part of it from which it will be withheld.

"Into the market the Church should bring her living Lord with the scourge of holy indignation to drive out all unhallowed principles and methods. Into the parlors of society should He be brought to banish frivolity and class spirit and to reveal more clearly than ever the brotherhood of man and the sisterhood of woman." Into politics should He be brought to annihilate all bossism and crookedness and to build up public honesty and civic righteousness. Into the nations of the earth He should specially be brought to root out forever the spirit of the beast and of the brute that seeks to build up nations on iron and blood, rather than on justice, righteousness and peace.

Here, then, is the supreme task of the Church: the making of a Christian society, which means Christian homes, Christian schools, Christian nations and a Christian world. Not until this is done will the Church have fulfilled her supreme task, and answered the call of present conditions.

# THE DEVIL'S LAST TEMPTATION.

## Sir William Robertson Nicoll

In the *British Weekly*.

A novelist has recalled a mediæval legend of an angel being sent to Satan with the message that God meant to take from the devil all the temptations with which he had seduced mankind. To this Satan resigned himself, because he was compelled to. But he begged of the angel that he should be left with just one temptation—and that the least important. "Which?" asked the angel. "Depression," said Satan. The angel considered the request, found that depression cut but slight figure as a sin, and went back to heaven leaving it behind him. "Good!" laughed Satan, as the celestial vision faded out. "In this one gift I've secured all."

We are afraid that, in spite of our victory, depression is widespread. There is a temptation to complain that there has been no sudden light in the darkness, no triumphant light of dawn, but a doubtful twilight menaced by fears and dangers. If we are to play our part, this tendency must be combated. Depression is as paralyzing, deadly, and infectious as any epidemic. Blessed are the calm spirits that go on trusting in God. But even those who reason with their own misgivings, and sometimes scatter them, are on occasion tempted to yield, and a flood of melancholy is like a rush of water that has burst its bounds.

Over against depression we ought steadily to remember the marvelous goodness of our God, Who gave us the victory. We ought to be perpetually giving thanks. Cardinal Bourne has very wisely said,

"Our first duty at the present time is to maintain within us an abiding sense of gratitude to God for the stupendous victory which so suddenly brought to an end the prolonged years of war. Such abiding gratitude is a necessary condition if the Allied nations are now to bring forth fruits worthy of the triumphs of that sacred cause."

Let us remember that we had everything at stake. If the Hun had been victorious, all joy and all hope would have vanished from earthly life. The world would have been turned into a wilderness. Civilization would have been replaced by anarchy. What this means we can only faintly understand. But we may be helped if we steadily compare the situation to-day with the situation as it was only a year ago. God appeared on our behalf. Again and again unbelieving eyes have reluctantly witnessed to His interposition. Again and again we have been on the very verge of failure. We paid to the uttermost in blood and treasure, yet we made no progress—or rather, we went back. The more we realize all the preparations made to destroy us, the more stupendous and irresistible do they seem. We know something, and we shall know more. We must not go on thinking of our sacrifices, of so many eyes closed in all the splendor of morning, of the havoc, of the waste, of the broken hearts. Our fighters cheered one another in days of gloom and trouble. Our heroes went on, not knowing whither they went, but managing somehow to keep alive the hope in their hearts. Thus we have been victorious, and though the price of victory has to be paid, what is it in comparison with the price of defeat? The flag is flying. The entrenched tyrant is broken forever. God has not forsaken us, and the things that cannot be shaken shall remain.

We may hope for our great, brave, wonderful nation when we think of the false prophets in old times. It has been truly said that in England every generation has believed itself on the edge of an abyss of destruction. Every change in the Government has overshadowed ruin to one section of the community. We borrow a few opinions as to the future, collected by an essayist from the biographies of famous politicians:

In 1749 Bolingbroke could see "scarcely anything round him but ruin and despair." So also the elder Pitt and Walpole! Early in the nineteenth century Wilberforce declared that he dared not marry, the future was so dark and unsettled. In 1819 Lord Grey believed that everything was tending

to a convulsion. The Duke of Wellington, on the eve of his death, thanked God that he would be spared from seeing "the consummation of ruin that is gathering about us." In 1849 Disraeli announced: "In the golden saloon, in the busy mart of industry, in the port, on the exchange, by the loom, by the plough, every man suffers, and says, 'I see no hope.'" Queen Adelaide said she had only one desire—to play the part of Marie Antoinette with bravery in the revolution that was coming upon England. The Reform Acts of 1832 and 1867 were to be the beginnings of anarchy and civil war, and were to reduce England to a second-rate Power. In 1868 Lord Shaftesbury wrote to Lord Granville that only God at the helm could save the British Empire from utter shipwreck. Twenty years later that cheerful soul, Mr. W. H. Smith, could find no hope for England.

We need not say that in all ages the same prognostications have been uttered of the Christian Church. Coventry Patmore was right when he said that Christianity had always appeared to its contemporaries to be in a state of decay. Yet the nation lives and the Church lives, and they live in a reasoned faith and hope, fronting the storms as they rise and setting their hope in God.

There are those who are very gloomy about the new order. They see Great Britain perishing through a desperate fight between Capital and Labor which will in the end ruin both parties. That it is possible for the demands of the Laborists to be excessive is true, but it is at least equally true that it is possible for the Capitalists to make excessive demands on Labor and on the nation. We believe that the time is coming when the rich must be poorer and the poor richer. But that the people of this country are Bolshevists we steadfastly refuse to believe. We hold that they are essentially reasonable and patriotic. Those who were nearest to the Great War were, we believe, impressed by many things, but chiefly by the magnificent behavior of the nation, so often and so long disappointed, and yet so steadfast through all. We are not afraid of the men who fought for us. We take pleasure in believing what Ralph Connor has said about them. Asked what was the greatest revelation that the War had given him, the well-known novelist who has done much with the Canadian troops, replied: "The tremendous revelation of the war has been the majesty of the plain, common man, his nobility, his splendor in all that becomes men. He was overwhelmed with danger, often with foulness of surroundings, sometimes with stupidity. But down in his spiritual depths rested a great flaming soul, and it carried him through to victory. Our national poet, Robert Burns,—for I am Scots in blood—was the champion of the common man, and this war has gloriously justified his faith. The war gives me this religious, this social creed—that men are indeed the most wonderful creation of God, and that they should be treated with fair play; nay, as one treats God, with reverence."

Be it remembered that it is not by accident that we are so great. We have had heavy losses; but we still possess tremendous advantages. London, as has been said, is the center of sixteen seventeenths of the land area of the globe. We have the natural resources, we have the skilled men, and all we want is unity and hard work.

We are almost ashamed to mention a certain uneasiness about America. As in the days before America came in, sayings which seem unhopeful and unfriendly are being quoted, and some timid souls believe that America will withdraw her mighty hand from the task of securing the peace of the world, retreat within her own frontiers, and devote herself to making money. From the very beginning of the War we have believed in America. No reflection on that great country has ever appeared from our pen. We have loved and do love America—the country nearest of all to us in sympathies, in ideals, in all that makes life noble. They play a very poor part who write or speak against America. We trust her fully. We trust her President, we trust her statesmen, we trust her people, and we look forward to a union so close that one country may be merged somehow in the other. So far from believing that America will disappoint us, we believe that she will astound us by the magnanimity and nobility of her action.

It has been a hard, sad time, and nearly all of us will carry its marks to the grave.

But we are not to be sold back to the ancient darkness and doom. The powers of God have been with us, and have been the very life of our life. Sorrow and loss and trouble and hardship may await us in the future, but, as the ancient Psalmist said, "Why art thou cast down, O my soul? and why art thou disquieted within me?" The larger self speaks to the lesser self. The lesser self is elated or depressed according to the circumstances. But the higher self hopes in God and is still—yea, praises God. It is this faith which no disaster will be suffered to daunt or slay.

# CHRIST AND THE PRESENT HOUR.

## Rev. J. Stuart Holden, M. A.

*In him all things hold together. Col. i. 17 (R. V. margin).*

It is no exaggeration to say that probably never during the past fateful years was there such a deep and widespread spirit of anxiety as exists at the present. A general sense of uncertainty and insecurity is reflected in conversation wherever men meet. The common, instinctive consciousness that while we have passed from one peril we are now face to face with others equally menacing and terrifyingly near freely expresses itself.

The War has been won, but none are found bold enough to say that Peace has been secured. And from all the discussions —both official and unofficial—which began when hostilities ceased, the fact is emerging that the whole world seems to be groping for some real unification of its life, something that will bind together all the varied forces and forms of its activities. Granted that this is desirable, are the means of such unification to hand? International strife is by no means ended; and it becomes increasingly obvious that it never will end until there is realized in the life of the nations some cohering power which at present none of them have openly recognized. We are, for our part, inclined to believe that our own nation needs, first of all, to realize this power in regard to her own life, as her qualification for exerting that measure of influence upon the counsels of the nations which we are convinced is part of her Divinely appointed mission.

When the call to war, pitched on the high note of righteousness, summoned all our resources to fight for the rights of humanity, the nation was welded together by the sheer necessity of the situation. Now that that emergency is over, there is great danger that interests and classes may fall away from each other into selfish rivalries which will cause us to lose all that has been gained, and far more. It is the plain reading of history that Germany's deterioration of soul had its roots in her military successes of 1870; and we fear lest Great Britain should similarly fail under the severe testings which are latent in the War's aftermath. We mention our own land first because it is our first concern; but the same thing is true of America, and France, and indeed of all the Allied countries whose continued union is, by common consent, vital to the world's peace. But have the impulse and power for any such union been yet discovered? Theories, based on mutual national interests and interrelated advantages, are being advanced as the panacea of past evils and the preventive of their recurrence. And while they are being discussed Red Revolution is rapidly stalking Westward.

Men are making plans for unification of the world's life which we fear only reveal how little they have learned of the lesson of the past. For recent years have surely proved the inadequacy of every cohering influence—save One, to which the nations, as such, have never submitted. For what has the fact of war taught us but the failure of the most influential factors in human civilization to bind peoples together and to restrain them from flying at each other's throats under provocation? It was formerly contended, for instance, that the spread of education had virtually made all nations one, and formed the

ground for hope of permanent peace. And now education is utterly discredited in this connection. For it was the most highly educated nation of all which eventually broke loose from all moral restraint, and directed her accumulated knowledge upon devilish destruction of human life. International commerce was also advanced as another strong unifying factor, only to be entirely disproved when elemental passions awoke. The fact that war is economically unprofitable has long been academically proved and politically accepted in all the nations. But it restrained none of them when issues of compelling moment were raised. On the eve of war in 1914, when the cables were hourly conveying news to America of the tense situation in Europe, a prominent banker there endeavored to reassure the fears of the present writer by declaring war to be altogether impossible, owing to the tangled ramifications of international finance (*sic*). Alas for the world's peace, if mundane interests are all that guarantee its continuance! And similarly the almost universal growth of humanitarian passion, the philosophy of brotherhood based on common welfare, gave confidence to many that no violent disturbance of the world's common life could ever again take place. When, however, the socialists of Germany—with their exalted humanitarian ideals—capitulated to national militarism, Socialism—using that term in its best and most comprehesive meaning—as a cohesive power finally condemned itself.

In view of this plain breakdown of every human expedient, we are compelled to ask if God has anything to say to the present situation. Does the unification of the world's life, which certainly expresses an incontestable instinct, find any place in His purpose? Has the Word of God any light to throw upon the present problem?

We quote from some words of a distinguished visitor to this country, which appeared in the *Christian* a few weeks ago:

"As a Christian minister, I must confess to a habit, contracted in these weeks of hearing the Peace Conference discussed, of listening for a Name. Not that I have often heard it; quite the contrary.

"And this at first thought seems strange. Just now, to speak the Name would be fitting and almost inevitable. At times one felt that the Name simply must get in. Last night, for instance, I turned the conversation deliberately to the point where I was sure somebody would boldly give it room. But no; we all saw it on the edge of the talk, and then, with a distinct touch of self-consciousness, we let it vanish out of our sight.

"The belief is general that the Peace Conference must produce something which at the moment we are calling a League of Nations. But a League of Nations without the unspoken Name at its very heart is not thinkable.

"Take any of the great ideals implicit in the settlements that must be reached at Versailles—restitution, reparation, justice for the guilty as well as for the innocent, international righteousness, democracy, brotherhood: whence came they? They are held by Anglican and Nonconformist, Protestant and Catholic, Christian and Jew, and Agnostic. But they have one source and fount. They are the outgoings of a Presence in the world. And that Presence is Jesus Christ our living Lord."

Is this a poetic fancy, to be dismissed in a practical age like this? Is it an ideal obviously inspired by every conception of a Supreme God, but nevertheless unworkable because He has made no adequate provision for its realization? Is moral compromise the last word in the philosophy of professedly believing nations? We believe, rather, it is in entire harmony with Paul's great declaration concerning the Lord Jesus Christ that *"In him all things hold together"* (Col. i. 17, R. V. margin).

Nothing is more impressive in the whole range of New Testament literature than this high claim which the Apostle makes for the Son of God. To him Christ is not, in any sense, a Divine afterthought, merely necessitated by sin's destructive power and the moral chaos that evil has wrought in the world. He is One altogether concerned both in the work of creation and moral government. Not only is He the world's Saviour and Redeemer, but, in the purpose of His ultimate Kingship, He is the final Interpreter of all its perplexing problems and conflicts. In Paul's conception, not only is it true that Christ once lived, but that He lives still, and is essential activity in a world in which He is so vitally interested. He believes that in Him the ideal of the world's life has been finally fixed, that in Him its cohering strength exclusively centers, and that in relation to Him

its ultimate destiny is surely determined. Hence, he refuses even to consider the possibility of an ultimate triumph of evil, of a break-up of the world's life in confusion, or of any halting of the Divine purpose. And inspired by this high conception of Christ he is free to devote himself, without any inward reserve of doubt, to the glad task of proclaiming and interpreting Him to men. Do we not, as believers in the same Christ, need to recover something of the same confidence in such days as these?

It would almost seem as though in the life of nations, as of men, there are long stretches of time in which the benefits of God's mercy are received unconsciously. Then suddenly, and often without warning, a crisis of recognition and decision is forced upon them, and destiny is determined according to deliberate attitude. In Lowell's well-known lines:

"Once to every man and nation
Comes the moment to decide,
In the strife 'twixt truth and falsehood
For the good or evil side.
Some great cause, God's new Messiah
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right.
And the choice goes by for ever
'Twixt the darkness and the light."

Can it be that such a crisis is dawning for us? Is God's challenge being launched upon the nation's professed faith—*Under which King?* Is He endeavoring to convince us that only under One Lord will the life of the nation, and of the nations, hold together?

When we turn to the Christian Church, whose life is so intimately bound up with that of the nation—the sphere in which the truth of this word ought to be most readily apparent—we see the same groping for some unifying medium. Schemes of Church federation and union, which are everywhere being argued, almost seem themselves to be a confession of failure and a denial of Christ's claim. Such a conclusion, however, is only the result of confusing human organization and Divine inspiration. For the Living Church, which is made up of members in all the churches—and outside of them—who, by faith, are united to Christ and are living in loyalty to His commands, has always been held together by Christ, not by any uniformity of creed, or ordinance, or advantage. It is not an organization, but an organism, expressing its vitality in variety. The answer to Christ's prayer that His people might "all be one" is not deferred to any future millennium, but is an actual fact of experience to-day. The Living Church, in which there is neither Nonconformist, nor Anglican, nor Catholic, nor any other denomination, has always been one. Is not God recalling us from current futile talk about a species of mechanical union which He certainly never intended, to a recognition of the true union which has existed from the beginning? Is He not calling us anew to relate ourselves to that Church in which all things are held together by the Living Christ?

From the nation and the Church to personal life is no far cry. For it is there that indubitable confidence in Christ's cohering power is to be acquired. There it was that Paul gained an experience from out which his evangel was distilled. Christ had done something in him which encouraged him to make this tremendous claim on His behalf. He had unified and inspired his entire nature, and had coördinated all his powers to one task. As once he read the sentence of death, so now he reads the assurance of life, in himself. For there he saw the world in miniature. He was conscious that within him were the same conflicting forces, which, multiplied upon a great scale, ultimately make war between nations. There he discovered self-will—always predatory, restless, dissatisfied, and in revolt against ideas which challenge its idols. There, too, he found startling harmonies with evil and strange discords with good. And there he encountered the moral weakness which ever surrenders essential principle in conflict with material advantage. But all this Christ brought to an end, when, once having revealed Himself, He was loyally enthroned. Life's powers were strangely and adequately held together and endued for its high duties. The handicap of old failure was mysteriously overcome. Paul was kept, sustained, and upheld by his Lord. And from his own experience he argued the greater application of Christ's power.

Will not a renewed experience of this His power in our individual lives quicken

much-needed confidence in regard to the larger affairs of the nation, and the nations, in which to-day we all have inevitable share? And will not new confidence mean new influence? For the fact is that nations do not and will not own Christ's sovereignty until believers do. Who can measure the total influence of a few thousand Christians in every professedly Christian land who really believe Christ, and are determined to subordinate everything—material gains, denominational loyalties, political affiliations—to Him? Such a supernational company could literally make it impossible for their respective nations to inaugurate or continue any policies which despise and reject the Lord Christ.

Mr. Lecky, the historian, writing of the social condition of England in the early eighteenth century, says that the same elements which brought about the French Revolution were equally powerful here, but that England was saved from the horrors that overtook France, mainly by the influence upon the democracy of the great Methodist Revival which had its beginnings on that morning in 1738, when John Wesley's heart was "strangely warmed" in the Aldersgate-Street Meeting! It was ultimately a personal experience of the power of the Living Christ in the heart of one man that saved our land from anarchy, and helped to keep the throne upon its base. And here is the one thing that will save us to-day—a Revival of true religion. And here is the one way in which such a Revival is assured, by the recognition of Jesus Christ as Lord of all, in Whom "all things hold together." Shall it not begin in us?

## EDITOR'S CORRESPONDENCE.

VADALA, INDIA,
March, 1919.

Dear Mr. Moody:

We are really in India at last, though it seems hardly possible. We have been here for three weeks and I cannot tell you how much we enjoy being able to unpack our trunks once more. You will probably be much surprised that we did not get here before, and we are ourselves, but the facts speak for themselves. I forthwith give you the facts.

When we joined our party in San Francisco we were informed that our passage was still further postponed. We had already stayed East two weeks longer than we had expected to. After waiting in San Francisco for nearly another two weeks our ship was commandeered just one day before we were to have sailed. We hustled around to all the shipping companies but they all had the same story: no possibility of a passage until February, at the earliest. You can imagine that we were discouraged.

After a time, however, we learned that the *Empress of Japan* had been released by the Government of Canada to take five hundred British sailors to Hongkong, and that she would also take passengers. There had not been time to advertise her, so we all booked as easily as could be. We hustled ourselves and our goods onto a little coastwise vessel and went to Vancouver, or rather, to Victoria, where we took the *Empress*. There were eleven in our party: Mr. and Mrs. Fairbank, who were returning to the Field, and who really had charge of the party, Mr. and Mrs. Morrill and their two-year-old twin boys, Miss Woods and her mother, Miss Wood of Sioux City, and ourselves. . . . .

It was on the night before Thanksgiving that we embarked on the *Empress*, and we left Victoria the next morning. We went up to a British warship and took off the sailors. Here we had a real serenade by the band from the ship. It sounded so well coming across the water as they circled about us in a small motor boat. Then we put out to sea.

This was the star trip of the season. The very first day out we ran into the most fearful storm. The wind blew, and it snowed by spells. We were going north all the time as that is the shortest way over around the top of the globe. The ship rocked and strained until it seemed as though she must break in two. The waves would dash up against our porthole,—ordinarily much above water,—and sometimes it would be covered for several minutes. A piano in the library, which was screwed to the floor and enclosed in a framework as well, was wrenched from its place and sent end over end, smashing it to bits. Our trunks spun around the cabin at intervals, and we had to cling to the sides to keep in bed. It was too cold to stay on deck even had we been able, but very few people were up. The storm lasted so long that we had rough sea all the way. Towards the end our fresh water tanks sprung a leak, and the rest of the journey we had to drink tea made of salty water. All in all, we were very glad indeed to see Japan looming up ahead. We had not intended to stop there, but as we had to have more water we put in at Yokohama. We were glad, however, as we then had a chance to see Fujiyama from the harbor and also to take the trip through Japan by rail, visiting Tokyo and Kyoto. In Kyoto we visited the Board work at the Doshisha University. So we had our first glimpse of the Orient. . . . .

We arrived in Nagasaki in time to catch the boat again, after seeing many interesting things in Japan. We were sorry that we had to spend so much time on the train in order to make the boat, but it surely was a worth-while trip. The run over to Hongkong was delightful. We soon got into the tropical breezes and then it was all clear sailing. When we reached Hongkong we were told that we must wait at least a month for a ship, but fortunately it was only eight days. We spent the Christmas holidays in Hongkong, and had a pleasant time.

Our next ship was the *S. S. Taming*, belonging to the China Navigation Company. We went up the coast a short distance to Swatow to get our cargo, and then proceeded on to Singapore. Our cargo consisted mainly of oranges, cabbages and *garlic*, besides 350 Chinese coolies. You cannot imagine the smells that had to be endured on the way, but we had a fine trip. There were about forty passengers on board, and of that number over twenty-five were missionaries or of missionary families. Methodists, Congregationalists, Baptists, Presbyterians, Seventh Day Adventists, all together, and we got along very finely.

We arrived at Singapore on Sunday morning,

January 5. The next day we found that we could not leave Singapore for three weeks, so we at once looked for a more reasonable boarding place, which we found at the Methodist Boys' Boarding School. We spent a very nice and enjoyable time there in Singapore, devoting much time to language study. . . . .

Singapore is a delightful city only one degree from the equator. It was quite warm there, but not so unendurably hot as one would expect. There are fine streets, and well-built buildings and even the native quarters are kept quite respectable. At the side of the streets are deep gutters to carry off the great amount of rain that falls. We happened to be there when there was one of the Hindu festivals named "Taipusam." It was very sad to see some of the things that the devotees did as acts of worship. We went out in an auto with a friend and rode down the street where they were coming towards the temple. They walked about three miles from one temple to the other. These devotees were all men and we saw about twenty-five in all. They came along in little groups of about a dozen people, all gathered about one devotee shouting ritual and burning incense in his face. The principal torture which they were going through consisted of hundreds of little needles stuck into the flesh on their legs, chest, back and practically all the uncovered portion of the body. Besides this a long needle was stuck through each cheek, another was stuck down through the upper lip, through the tongue, and through the lower lip. Some of them had gone raving mad and it took a number of men to hold each one. We never will forget how these poor fellows looked as they came staggering through the streets. The expression on their faces was terrible. One of them was walking on spiked shoes. I thought to myself: "If only friends back home could see that, no one would ever say: 'Why preach to the heathen? their religion is good enough for them.'"

They used to do even more terrible things, in their worship, but the Government is gradually prohibiting them. There is such a mixed number of religions in Singapore that it makes it difficult to deal with the people. But the only solution for these poor people is the Gospel, and we are thankful that we are out here to do our part.

We visited many interesting things about Singapore, and then finally departed on the twenty-eighth of January for Madras. Our next ship was the *S. S. Tara* of the British India Company. We stopped at Port Swettenham and Penang, and then went straight to Madras. We stopped mainly to pick up Indian coolies who were going back to India, until in all we had thirty-two hundred coolies besides passengers and crew.

Monday, February 3, at noon we discovered land. It was India. Columbus' joy when he spied land could not have exceeded ours. The first night we spent in Madras. Unfortunately we were recommended to a rather inferior hotel by the station master, and that first night I am afraid our missionary enthusiasm got to a low ebb. The breeze that came into our window that night was anything but fragrant, the bed springs were planks, and altogether we were glad when morning came and we could go.

The ride to Ahmednagar we began that evening, leaving Madras at 6.30. It was interesting riding over the land, through the different parts of the country. The land is brown and dry now, as the rains have not begun. We crossed large rivers and the interesting part of the rivers is that they contain no water, except perhaps a very little stream, while some are entirely dried up. The trains are quite comfortable. The cars are in compartments and there are no porters. The nights are quite cool and it is comfortable riding.

We arrived in Ahmednagar, Thursday morning, February 6, just three months and two days from the time we left Boston. Such a reception! All the missionaries and many native Christians were there to greet us. They had a native band playing when we got off the train. They then covered us with flowers and wreaths which in these hard times they bought at no little sacrifice. Many had walked twenty or more miles to greet us, especially those from Mr. Fairbank's community here in Vadala. Of course we attracted a lot of attention, but to the onlookers around there it meant one thing: that these were people who had come with the Christian message. We then had a special service in the chapel and the chapel was full.

We stayed a few days in Ahmednagar and then came out here to Vadala with the Edward Fairbanks. It has been interesting to be here, as it is a typical mission station. We have been able to put six or seven hours a day on language study besides getting acquainted with Indian ways and people, which I have come to realize is a science.

We are in the midst of a terrible famine and men and women come daily here to the bungalow with their troubles. Things are so terribly high that a man who heretofore has been in comfortable circumstances is now having a hard time keeping body and soul together. It is really pathetic to see and hear their stories. One poor old woman came the other day who had walked miles and miles, and all she asked for was two *annas*. When we came out to Vadala, a twenty-seven mile ride, we rode in a *tanga*, a two-horse, two-wheel cart. On the way we saw droves of animals just skin and bones, and now and then the carcass of an animal that had fallen by the wayside. The people are selling their young animals for almost nothing, because they cannot feed them. A nice young calf or cow can often be bought for a *rupee* (30 cents). When the rains come in June they will have sold all their animals and will not have any with which to plow.

The other day I went over to a Government Famine camp. The Government is doing very well in trying to stem the tide of famine and is giving work and food to thousands, but the famine is so widespread that it is almost impossible to cope with it. And there are yet four or five months before the first crops come in. While at the camp the other day an S. P. G. Missionary lady came with a little girl who had been maltreated by her father and mother-in-law. When the missionary found her the little girl said: "What shall I do? I have had nothing to eat for three days, and I haven't died yet." Think of that from a girl under ten!

To say that we are glad we have come to India is putting it mildly. One sees on all sides the tremendous need for more missionaries and more money. Yesterday the girls' school closed here in Vadala and many of the girls cried as though their hearts would break because they did not want to go back home with conditions facing them as they are. But the school had to shut down early on account of the tremendous cost at present. Already the school has had to go in debt. If our Board only had the money how much more could be done! . . . .

Very sincerely,

Rev. and Mrs. Joseph Moulton.

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## Personalia.

The latter part of May a cable was received from **Rev. J. Stuart Holden, M. A.**, that owing to doctors' orders he was compelled to cancel his American visit during the summer. He had engaged to speak at Northfield and other Conferences, and had accepted preaching engagements besides. It will be a keen disappointment to a large number of friends to learn that Dr. Holden cannot visit America this year, and that this is due to doctors' orders will make it the more regrettable.

During the past four years, owing to the large number of ministers who have been engaged as chaplains, or in other forms of welfare work with the troops, those who have been in charge of large churches have been carrying unusual burdens. In addition to his regular work Dr. Holden has also served on numerous Boards, and with the editing of the London *Christian*, has been carrying heavy responsibilities. It is felt that a complete rest this summer will effect needed relaxation.

# LUKE AS AN HISTORIAN IN THE LIGHT OF RESEARCH.

## Rev. A. T. Robertson, M.A., D.D., LL.D.

During the Northfield General Conference of Christian Workers a course of lectures will be given by Professor Robertson of Louisville, Ky., whose Bible outlines, based upon the Greek Testament, have been so helpful in past years. The theme this year will be, "Luke as an Historian in the Light of Research," and the following will be the prospectus of the lectures:

1. The Date and the Authorship of the Gospel and the Acts.
2. Luke's Method of Work.
3. The Sources of the Gospel.
4. The Sources of the Acts.
5. The Use of Medical Terms by Luke.
6. A Physician's Account of the Birth of Jesus.
7. The Place and Date of Christ's Birth.
8. A Physician's Report of the Miracles of Jesus.
9. A Literary Man's Record of the Parables of Jesus.
10. An Historian's Idea of the Deity of Jesus.
11. The Accuracy of Acts in Historical Details.
12. The Geographical Data in Acts.
13. Luke's Knowledge of Roman Law.
14. Luke's Use of Nautical Terms.
15. The Speeches in Acts.

# OUTLINE OF LECTURES ON THE MAKING OF A GREAT TRADITION.

Among the speakers at the Northfield General Conference of Christian Workers which convenes this season, August 1 to 17, is Rev. Harris E. Kirk, D. D., of Baltimore. The series of lectures which he will give are under the general title, "The Making of a Great Tradition," and the following is the outline of the course of six lectures:

1. The Calling of Abraham: the Spiritual Background of Life.
2. The Career of Jacob: the Struggle for Two Worlds.
3. The Education of Moses: Monastic Tendencies in Modern Protestantism.
4. Elijah and Elisha: from One Generation to Another.
5. The Book of Jonah: the Withered Gourd or the Dying World.
6. The Prophecy of Joel: the Relation of Economic Health to Spiritual Opportunity.

As Dr. Kirk's lectures at Northfield have been a special blessing to a large number of Christian ministers, it is felt that this announcement of the theme and outline for the present season will be welcomed by many readers of the RECORD OF CHRISTIAN WORK. The series delivered by Dr. Kirk this past season on Isaiah have just appeared under the title, "The Consuming Fire," from Macmillan Company's Publishing House.

# RECEIPTS FOR MAY.

**China (Kuling School for Missionaries' Children in):**

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| 14277 | $ 500 00 |

**Pocket Testament League:**

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| 14252 | $ 5 00 |

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| 14278 | $ 500 00 |

**Record of Christian Work (Free Distribution):**

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## Our Book Table.

**Annotated Bible (The).** Vol. III. Philippians to Hebrews. By A. C. Gaebelein. "Our Hope," New York. Cloth. 301 pages. $1.50.

The Gaebelein commentaries are meant for edification rather than as a contribution to critical scholarship. The Bible lover will find in them suggestive comment by a thoughtful and reverent student of the Word.—*W. H. J.*

**Captain Bickel of the Inland Sea.** By Charles Kendall Harrington. F. H. Revell Co., New York. Illustrated. Cloth. 301 pages. $1.75 net.

This is the story of the evangelization of the islands of the South Japan Sea, popularly known as the Inland Sea, by the Baptist missionary, Bickel. The narrative is the record of a noble life, and is highly interesting and instructive. The book is written with more than ordinary literary skill. The attentive reader will recognize that it is a first-class missionary and evangelical apologetic.—*E. J. R.*

**Coming of the Lord (The): Will it be Premillennial?** By James H. Snowden, D. D., LL. D. Macmillan Co., New York. Cloth. 288 pages. $1.75.

All Christians look forward in some sense to the coming of the Lord, but there is great difference of opinion as to its mode, its accompaniments and its sequel. The broadest line of division is that between the premillenarians and the post-millenarians, but there are multitudes of intelligent Christians who look for our Lord's personal return but do not care to align themselves with either of these parties.

The convulsion through which the world has been passing has naturally quickened the hope of our Lord's return, and books, prophetic conferences and manifestoes, mostly from the premillenarian side, have been abundant. It seems desirable that the other side of the argument should be presented to the thoughtful Christian public, and in Dr. Snowden's book we have the work of a veteran writer, a trained theologian and a fair and good-tempered controversialist. His objections to premillennialism are, in effect, that it applies to the Second Advent a large body of Old Testament prophecy which obviously refers to the First Advent, that it is materialistic in its view of an earthly millennial kingdom of Christ, that it is a reversion toward Judaism in the expectation commonly held by numbers of the school of the restoration of the Temple with its sacrifices at Jerusalem, and that its claim to a literal interpretation of Scripture cannot be consistently maintained.

Like other writers in this field Dr. Snowden finds it easier to criticise than to construct, and his trumpet at times gives an uncertain sound, as when he is dealing with the bodily resurrection. Dr. Snowden's book is to be commended for its literary form, and is a timely and comprehensive work on a theme of vital interest.—*W. H. J.*

**Explaining the Britishers.** By Frederic William Wile. Geo. H. Doran Co., New York. Illustrated. Cloth. 126 pages. $1 net.

This book is a well-deserved tribute by an American journalist to the sterling qualities of the British nation that assured the overwhelming victory of the Entente. Mr. Wile's racy chapters make a strong appeal. Undoubtedly it was the colossal power of America that finally ground the Hun into the dust, but it was Great Britain with her mighty fleet and army, and mightier spirit, that really won the war. Our hat is off to the mother country as we lay aside the book.—*E. J. R.*

**Great Adventure (The).** By Theodore Roosevelt. Chas. Scribner's Sons, New York. Cloth. 204 pages. $1 net.

Every page breathes the spirit of Theodore Roosevelt. It is Americanism at its best. Especially good is the first chapter which gives the title to the book. The spirit of manhood and adventure, of clean sport and blows straight from the shoulder, makes any real man say "amen" like a shouting Methodist, as he reads this last volume from the greatest of modern Americans. By all means read this book and by all means let everyone of us behold its vision and tackle the problems of today and to-morrow in its spirit.—*H. P.*

**Hope of Our Calling (The).** By Robert Law, D. D. Geo. H. Doran Co., New York. Cloth. 185 pages. $1.50 net.

The author of this finely optimistic book writes in simple fashion of the hereafter, discussing such sub-themes as The Spiritual Body, Judgment to Come, The Heavenly World, The Heavenly Society, and Eternal Life. The chapters have rather the form of sermons than essays. Nothing very new is said of this great subject, but the book will, from its clear style, probably appeal to the ordinary reader better than would many philosophic discussions. Philosophy as well as theology has its place in a discussion of immortality, for there are metaphysical aspects to the next world as there are to this life, but at the same time there is room for a straightforward appeal to downright common sense. Dr. Law speaks in a somewhat

ordinary way to ordinary people, as though he said, "Men, it is 'up to you' to believe in that which only is believable, namely, that if a man die, he will, because he *must*, live again!"—*C. A. S. D.*

**Life and Letters of Joel Chandler Harris (The).** By Julia Collier Harris. Houghton Mifflin Co., New York. Illustrated. Cloth. 621 pages. $3.50 net.

Did you ever hear of a red-headed boy, with a good mother, who did not develop into a religious man? We have never heard of any such person and certainly Joel Chandler Harris was not the exception to the rule. He not only had a good mother but also a good wife and two good women can generally make one good man. Battling his way up from poverty to fame the spirit of true religion was developed in a very real way. Those who think of the writer of "Uncle Remus" stories as only a humorist do not know the man. His sense of responsibility in his work is seen in every line. There is a lot of religion in the "Uncle Remus" stories as every child can testify. His love for little children and their love for him is touchingly pictured in this volume. He had famous friends who loved him, too, and love is the response to Christian virtues. He hated everything that corroded human nature. On one occasion he writes to his girls, "the mildew is getting on my rose bushes and I'm fighting it with sulphur." So he fought mildew in human nature. He was sustained by a constant faith that "all things work together for good." He knew of what he spoke when he wrote to his son, "The boy that can conquer himself at your age can conquer the world." He passed through many a sorrow and affliction and showed how deeply he felt the blows that life brought him because he talked so little about them. He bore deep wounds but he never showed them to the children and the man for whom his laughter lightened the burdens of life. As he grew older, writes his daughter, "the beauty of the unseen world became more and more a part of his life and his editorial writings, and his verses, in particular, reflected his mystical tendencies." His friend, Dr. Lee, writes this about his religion: "His religion was expressed through every act and word of his life. It was like the sunlight, quiet, but managing to get itself embodied in every tree and flower and animal in the world. . . . . He would have been the last man to claim much for himself religiously, . . . . but all who were associated with him, personally or through his writings, knew that he was both an artist and a deeply religious man. He was a devoted follower of the Lord Jesus Christ." He had once said, "Humour is an excellent thing to live by and all things being equal an excellent thing to die by." So he lived and so he died and the world is the richer.—*H. P.*

**Little Town (The).** By Harlan Paul Douglass. Macmillan Co., New York. Illustrated. Cloth. 258 pages. $1.50.

The author claims that while a quickened interest in country life and in city improvement has come about of recent years, the little towns have been overlooked. These have generally declined in population, and yet the rural districts look to them and depend upon them for outlook and inspiration. The volume covers a wide field in helpful suggestion calculated to make the little town more beautiful to look upon, more useful to the townsfolk themselves and to the farming people who support them and yet feel that they are aliens and inferiors there, and are often so regarded by the town population. The farmer is to the banker, storekeeper and blacksmith the goose that lays the golden egg. Yet there exists a moral cleavage between town and country, little recognized, but wide and deep as any class distinction, and more extensive and massive than any race division. To point out how the little town may better serve itself and the farming communities that contribute to its existence is the aim of this volume.—*T. C.*

**Morals and Morale.** By Luther H. Gulick, M. D. Association Press, New York. Cloth. 192 pages. $1 net.

Dr. Gulick's study of the relation between morals and morale is based on his personal investigation of all branches of the American Expeditionary Forces in the early months of 1918. In the Introduction, by Raymond B. Fosdick, it is explained that Dr. Gulick's death just as the manuscript of the book was ready for the printer prevented his bringing his discussion of the situation fully up to date. Since he wrote, the Salvation Army, Knights of Columbus, and Jewish Welfare Board have supplemented the activities of the Y. M. C. A. in making healthy recreation available for officers and men, while the General Staff has issued orders making disorderly resorts more inaccessible.

The author points out that morality, from the army viewpoint, was valuable primarily as a means of combating the diseases that follow dissipation. With the successful control of these diseases by compulsory medical preventive measures, came the necessity of presenting moral conduct as an essential of effective team play. Military efficiency is supplanting fear of disease as the incentive for clean living. To inspire high ideals of soldierly conduct by promoting wholesomeness of living was the province and opportunity of the Y. M. C. A. in the constructive programme of the War Department. Dr. Gulick wrote frankly and with understanding of the problems of human nature and of medicine involved in keeping the soldiers true to themselves and to the distant homes they represent.

Of special interest in these days of demobilization is the author's analysis of the issue arising after victory when the men return to home communities where moral conditions are below the standard to which they held themselves as soldiers. "Can America," he asks, "take hold of its own conditions so that, instead of the Army being brought down to the present level, America may live up to the standards attained by the Army?"—*E. M. P.*

**Story of the Red Cross As Told to the Little Colonel (The).** By Annie Fellows Johnston. The Page Co., Boston. Illustrated. Cloth. 85 pages. $1 net.

Those happy children who have followed the bright Kentucky girl of The Little Colonel Series through her previous adventures will be delighted to go with her in this volume to Switzerland and in a succession of quite unusual events to learn of the beginnings of the Red Cross. They will be interested in the story of Henri Durant and of Clara Barton, and not the less in that of a valiant servant of the Red Cross, Hero, the brave St. Bernard dog, and of the Little Colonel herself. We share their pleasure in the experience.—*L. M. N.*

**Ten Lessons on Our Lord's Return.** By Clinton C. Bell. F. H. Revell Co., New York. Cloth. 148 pages. $1 net.

This little book, of such excellence of intention and sweetness of spirit, opens with the pathetic announcement of the death of the author, who was pastor of the Alberta United Brethren Church, of

Portland, Oregon, just as the proof sheets of the volume were coming to him for final revision. Adverse criticism is almost stopped thereby.

One cannot help wishing, however, that certain imperfections of style had been removed, and other obvious defects remedied. Especially does the reliance upon authorities that are, to say the least, not usually accepted as first-rate, leave an impression that might have been made stronger had others been used. There is also a noticeable absence of reference to the opinion of modern professors of systematic theology in the seminaries, although the subject lies within their special domain.

Emphatically premillenarian, nevertheless the book contains a very explicit rebuke to those who have the "date setting mania," which is an excellent service; as is also the symposium of opinion from distinguished premillenarians with which it closes, in which the distinction of being Antichrist is, with practically a unanimous assent, withheld from the ex-Kaiser.—*W. O. S.*

**Things that Cannot be Shaken.** By Charlotte H. Adams. The Woman's Press, New York. 68 pages. $1 net.

This is a good little book, full of hope and cheer, and a brave facing of the facts of life and death. We commend it heartily.—*H. P.*

**Tragedy of Armenia (The).** By Bertha S. Papazian. Pilgrim Press, Boston. Cloth. 164 pages. $1.

This little book is more than a description of the unspeakable martyrdom brought upon the Armenian people by the Turkish Government, with the connivance of Germany, in the war period,—the blackest page in the history of the World War. Briefly but with impressiveness the author sketches the history of this remarkable people from pagan days to their very early conversion to Christianity, then through the romance and glamour of the Crusades to the dark period of Turkish domination. Dr. Barton appreciatively says that the story is "told simply, without passion and harrowing details, and yet with directness and pathos commanding our profoundest admiration." For the details of this story, told with the passion of a righteous indignation and with most remarkable evidence of the German attitude to the atrocity, one must turn to another volume, "Ambassador Morgenthau's Story," which every American should read. But the present writer has given the Armenian point of view with a reserve and a dignity which are characteristic of this noble race. In conclusion, the significant appeal is urgent: "It is with a high hope of a just and complete deliverance that Armenia will present herself at the World Court. She will seek no crown or scepter, nor will there be in her eyes the fire of revenge or lust for conquest. As throughout her history, so she will still aspire for freedom, for culture, for progress, and for peace,—for all that man holds good. The nations of the world, assembled in that great Council, will surely at last understand the grandeur, the pity, the meaning of her sacrifice, and by setting the seal of their approval upon her aspirations for democracy and light, they will indeed pay grateful tribute to the memory of her martyrs and bear testimony to their faith in the ideals for which these martyrs died." Dr. Barton emphasizes these words with his own, "Let us now think of them as rising from the ashes of their persecution into newness of life, and with their loyalty to the eternal principles of democracy, justice, righteousness, and brotherhood established, let us heartily welcome them into the sisterhood of nations."—*L. M. N.*

**Unrecognized Christ (The).** By John Gardner, D. D. F. H. Revell Co., New York. Cloth. 158 pages. $1 net.

These sermons were preached at the Northfield General Conference of Christian Workers, and those who heard them, as well as those who did not, will be glad to have these nine sermons—seven of them dealing with the Christ at crises in His life on earth—gathered into one volume.

The same clear, simple, spiritual, vigorous qualities that characterize Dr. Gardner's spoken words are felt as one reads these appeals from the heart of this earnest minister of Christ, and they are bound to reach the hearts of laymen, and to stimulate to clearer utterance and warmer pleading for instant choice of the Master as Lord, the ministers of the Gospel who read them.—*T. C.*

**War Finance: As Viewed from the Roof of the World in Switzerland.** By Clarence W. Barron. Houghton Mifflin Co., Boston. Cloth. 368 pages. $1.50 net.

Mr. Barron went to Switzerland and the devastated area of Europe from July to October, 1918, and returned home with letters and notes, which of course at that time would never have passed the censorship. With the deluge of war books this one has a definite aim, to stress the economic issues now before the world. This book is packed full of interesting and concrete information.—*T. C.*

## BOOKS RECEIVED.

**Christina Forsyth of Fingoland.** By W. P. Livingstone. Geo. H. Doran Co., New York. Illustrated. 246 pages. $1.50 net.

**Christian Principles Essential to a New World Order.** By W. H. P. Faunce. Association Press, New York. Paper. 16 pages.

**Church's Message to the Nation (The).** By Harry Emerson Fosdick. Association Press, New York. Paper. 23 pages.

**Classified Bibliography of Boy Life and Organized Work with Boys.** By Ronald Tuttle Veal. Association Press, New York. Cloth. 198 pages. $1.25.

**Five Chalk Talks and a Song on Character Building and Destiny.** By Frank A. Miller. Bible Institute Colportage Association, Chicago. Illustrated. Paper. 16 pages. 25 cents net.

**Foreign Magic: Tales of Every-day China.** By Jean Carter Cochran. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 191 pages. $1.50 net.

**How to Win and Other Victory Messages.** By Paul Rader. The Book Stall, New York. Paper. 99 pages. 35 cents.

**Labrador Days: Tales of the Sea Toilers.** By Wilfred Thomason Grenfell, M. D., C. M. G. Houghton Mifflin Co., Boston. Frontispiece. Cloth. 231 pages. $1.50 net.

**Practicing Christian Unity.** By Roy Bergen Guild. Association Press, New York. Board. 85 pages. 75 cents.

**Punishment and Reformation: A Study of the Penitentiary System.** By Frederick Howard Wines, LL. D. Thos. Y. Crowell Co., New York. Illustrated. Cloth. 481 pages. $2.50 net.

**Reading the Bible.** By William Lyon Phelps. Macmillan Co., New York. Cloth. 131 pages. $1.25.

**Sex and Life.** By Thomas Walton Galloway, Ph. D., Litt. D. Association Press, New York. Cloth. 84 pages. 60 cents.

**Soul of Brotherhood (The).** By James Egbert, A. B., D. B. Christian Board of Publication, St. Louis, Mo. Frontispiece. Board. 242 pages. $1.50.

**Summarized Bible.** By Keith L. Brooks. Bible Institute of Los Angeles, Los Angeles, Cal. Cloth. 311 pages.

**Village (The): Russian Impressions.** By Ernest Poole. Macmillan Co., New York. Cloth. 234 pages. $1.50.

**Wall and the Gates (The) and Other Sermons.** By J. Ritchie Smith. The Westminster Press, Philadelphia. Frontispiece. Cloth. 278 pages. $1.50 net.

**War and the Religious Outlook (The).** By Robert E. Speer. Association Press, New York. Paper. 29 pages.

**Watchman, What of the Night?** By Jessie Sage Robertson. The author, Piedmont, Cal. Paper. 190 pages. 60 cents.

# YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

## Miss A. W. Pierson.

All correspondence relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

### BIBLE FOLK WHO DARED.

*Scripture to be Read.*

1. An Answer to Prayer. 1 Sam. i. 1-28.
2. Babyhood of Samuel. 1 Sam. ii. 18, 19; iii. 19-21.
3. God's Call and Samuel's Answer. 1 Sam. iii. 1-10.
4. Daring to Speak the Truth. 1 Sam. iii. 11-18.
5. Samuel a Prophet. 1 Sam. iii. 19-iv. 1.
6. Samuel Anoints Israel's King. 1 Sam. ix. 15-26; x. 1.
7. Samuel Warns Saul. 1 Sam. xiii. 13, 14; xv. 1-3, 7-23.
8. Samuel Anoints David. 1 Sam. xvi. 1-13.

*Questions to be Answered.*

1. What boy in New Testament history had a godly mother and grandmother?
2. Does God speak to people nowadays? How?
3. Why did not God speak to Eli instead of to Samuel?
4. When are we afraid to have God speak to us or see us?
5. Who in the Bible were afraid when they heard God's voice? Why?
6. Is it always necessary to tell the whole truth to people?
7. What was the cause of Eli's death?

*Subject for Meditation.*

If I hear God's voice speaking to my heart am I ready to reply as Samuel did?

### VII. The Boy Who Dared to Tell the Truth.

Freedom is what the world wants, but what kind of freedom? The freedom which permits a man to do what he *likes* or what he *ought?*

In the time of the Judges, democracy had run riot, and the nation was in a dreadful condition. There was no king and no recognized law, but "every man did that which was right (or pleasing) in his own eyes." The Lord in heaven looked down and saw and pitied the children of this world who were "as sheep which have no shepherd." Some few of the people were still faithful to God in their love and worship, and like the people of God to-day they prayed and longed for the reign of righteousness upon the earth. Among these faithful ones were a man and his wife from the tribe of priests who went up every year to worship at the House of the Lord in Shiloh. This man Elkanah and his wife Hannah had a secret sorrow which was, that God had never seen fit to give them a child, and they longed for a son with a longing which nothing else could satisfy.

One year, when they were at Shiloh, Hannah went alone to the House of the Lord, and standing in the shelter of one of the pillars she poured out her heart to God, pleading for a son and vowing that if He would give her one she would give him back to be a priest of the Lord.

Eli, the high priest, saw her weeping and moving her lips, but as he heard no words he thought she was drunken, and spoke reprovingly to her. She denied his charge and told him of her heart's longing and for what she was pouring out her soul to God. Eli was sorry he had so misjudged her, and added his petition to hers that she might have her desire. God heard her prayer, and the next year, before it was time for the visit to Shiloh, God had sent a son to rejoice their hearts. Hannah did not forget her promise to God, and as soon as the boy was old enough to leave home

Samuel Is Taken to Shiloh

and given into the care of Eli to be trained as a priest of the Lord. The little boy learns to love the kind old man, and his innocent ways, ready obedience, loving sym-

*Shick.* ELI BLESSING SAMUEL.

pathy and steadiness of purpose are a great comfort to him for his own sons are a constant source of worry and anxiety.

When Samuel is about twelve years of age

HE HAS A WONDERFUL EXPERIENCE

and for the first time in his life he hears God speak to him in an audible voice. Let us picture the boy as he sleeps on a silken draped couch in a room of the priest's house. His hair, which has never been cut, lies in curly masses about his face, his cheeks are flushed with sleep and a smile plays about his mouth as if an angel spoke to him. Suddenly he opens his eyes, and sitting bolt upright he looks about in a dazed way, then springing from his couch runs into the next room. Kneeling beside the old man's bed he inquires gently, "Here I am, father dear; what can I do for you?" Eli, surprised at the question, replies, "I did not call, my son; lie down again." Thinking perhaps he had been dreaming, Samuel runs back and is soon asleep. Suddenly he hears again his name called, and running to Eli he inquires why he has been called. Eli again denies having called him and sends him back. Puzzled and questioning the boy again lies down, but not to sleep. He waits to hear the old man call again. He has not long to wait when out of the darkness comes a distinctly audible voice calling, "Samuel, Samuel." This time he is certain he is not mistaken, and running to Eli he says positively, "Here I am for you *did* call me." Then Eli knows that it must be the Lord Who is calling the child, so he tells him to go back again and if he hears the voice to reply, "Speak, LORD; for thy servant heareth."

Once more Samuel returns to his couch, but sleep is far from his eyes. In wonder and awe he awaits to hear again the voice. What can God have to say to a boy of twelve? Has he displeased Him in any way? Shall he try to hide from that awe-inspiring voice? No, for his life has been

one of loving, loyal service and obedience, and he has no fear of his Heavenly Father.

Before long he hears again the wonderful voice, so full of strength and sweetness that he marvels he has not known before that it could come from no mortal man. "Samuel, Samuel," speaks the voice.

"Speak; for thy servant heareth," comes in a whisper from the trembling lips of the excited boy. Then the Lord tells him of the judgment which is to come upon Eli's two sons because of their wickedness and their evil influence in Israel. After the voice has ceased, poor Samuel cannot sleep. His heart is heavy for the terrible message he will have to give to Eli. When morning comes he goes about his daily ministry, opening the doors and filling the lamps, stepping softly lest Eli hear and call to him. How he dreads to be asked what God has spoken to him! Can he pretend to have heard nothing further? Or can he keep back part of the awful truth? No, for he is to be a priest of God, and whatever message God shall send to the people through him must be given them, no matter how terrible it is or how much he is hated for giving it.

Soon he hears the dreaded summons, and going to his father Eli he bows humbly before him. "What did the Lord say? Do not try to hide anything but tell me all." Poor Samuel! With downcast eyes and hands clasped in agony he tells the poor old man all that the Lord has revealed to him. The stricken father with trembling lips replies loyally, "It is the LORD: let him do what seemeth him good"; but from that day his hair is whiter, his shoulders more stooping and his step feebler.

Before his death all that had been prophesied concerning his sons came to pass.

Those who are studying this Course are as follows:

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.
Richard Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Margaret Duckers, age 16, New Jersey.
Josephine Drury, age 12, Porto Rico.
Ah Moy Hen Fat, age 11, Hawaii.
Helen Feasel, age 15, New York.
Ida Ah Fo, age 15, Hawaii.
Ah Lin Tan Fook, age 11, Hawaii.
Elizabeth Gerber, Pennsylvania.
Emily Gerber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Tsurne Hatanaha, age 14, Hawaii.
Mary Hedrick, age 13, Tennessee.
Violet Hew, age 15, Hawaii.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaaa, age 16, Hawaii.
Elizabeth Kaai, age 13, Hawaii.
Marion Kaai, age 16, Hawaii.
Mary Kaai, age 15, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kanakahi, age 15, Hawaii.
Sara Kane, age 13, Hawaii.
Mary Kapu, age 15, Hawaii.
Julia Kauka, age 15, Hawaii.
Mara Kawelo, age 14, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phoebe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Willie Seay, age 11, Tennessee.
Men Han See, age 12, Hawaii.
Delia Smith, age 13, New Jersey.
Ellen Smith, age 15, Hawaii.
Anna Todd, age 13, Missouri.
Asayo Tokanaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Katharyn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

# THOUGHTS FOR THE QUIET HOUR.

## JULY, 1919.

**Tuesday, 1st.** *Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.*

A Christian life cannot be lived in a corner. If Christ is in us He cannot be hid. The world must see and know that we are Christ's. Our light must shine, and our power be felt. And we must make it clear that our religion is one of helpfulness. Help was laid on One Who was mighty to save when our salvation was laid on Christ; and the pitiful cry of the heavy-laden to Him was, "Lord, help us." Men need help now. Involved in sin, tangled in the meshes of worldliness, taken captive by Satan at his will, they want the helping hand of a brother for their rescue. It is for us to give it "in His name," and the joy of giving it is the sweetest joy this side of heaven.—*B. Hart.*

**Wednesday, 2nd.** *Let us lay aside . . . . the sin which doth so easily beset us, . . . . looking unto Jesus. Heb. xii. 1, 2.*

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we

have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power of self-control remaining or any trustworthy loyalty to God and duty. . . . . Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts, and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to Him so that His presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.—*Selected.*

**Thursday, 3rd.** *Lord, all my desire is before thee. Ps. xxxviii. 9.*

Oh, that mine eyes might closèd be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceivèd in my breast;
That by each deed and word and thought,
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

—*Thomas Ellwood.*

**Friday, 4th.** *Yea, all kings shall fall down before him: all nations shall serve him. . . . . His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Ps. lxxii. 11, 17.*

There are plenty of well-meaning people who are trying to write the name of God into the Constitution, presumably to perpetuate the name of God! Why, it is because this nation needs Jesus Christ far more—I speak reverently—than Jesus Christ needs this nation, that the appeal for your allegiance to Him is an appeal to the highest act of patriotism of which any human being can be capable; because, just as allegiance and loyalty to Him give unity to the life of the individual, so the devotion of a whole people to Him will give that definiteness of ideal and that singleness of aim without which dynamic national life is an impossibility.—*George Wharton Pepper.*

**Saturday, 5th.** *He that watereth shall be watered also himself. Prov. xi. 25.*

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests also some more of the truth of God, and sweeps it into the treasury of life.—*Selected.*

**Sunday, 6th.** *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. i. 29.*

How many are there who by reason of poverty, obscurity, infirmity of mind or body, can never hope to do much by action, and who often sigh at the contemplation of their want of power to effect anything! But it is given to them, as to all, to suffer; let them only suffer well, and they will give a testimony for God which all who know them will deeply feel and profoundly respect. It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience; and for just that reason we need sometimes to see its greatness alone, that we may embrace the solitary, single idea of such greatness, and bring it into our hearts unconfused with all other kinds of power. Let this be remembered; and let this be our joy, in every trial and grief and pain and wrong we suffer, that to suffer well is to be a true advocate and apostle and pillar of faith.—*Horace Bushnell.*

**Monday, 7th.** *Do all things without murmurings. Phil. ii. 14.*

Let not the stream of your life be a murmuring stream.—*Selected.*

**Tuesday, 8th.** *For this thing I besought the Lord thrice. . . . . And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. xii. 8, 9.*

If you have any trial that seems intolerable, pray. One disabled from duty by sickness may pray for health that he may do his work. Or one hemmed in by internal impediments may pray for utterance. But the

answer to the prayer may be, as it was with Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—*James Freeman Clarke.*

**Wednesday, 9th.** *That we may be able to comfort them which are in any trouble. 2 Cor. i. 4.*

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy towards those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely. Let your loss be not a barrier to, but a tie with, other lives. And just so surely as behind yonder clouds the sun is shining, so certainly will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—*James F. Merriam.*

**Thursday, 10th.** *When I am weak, then am I strong. 2 Cor. xii. 10.*

The Lord would have us know that we are weak, and that He alone is strong. It may cost us many struggles and many disappointments before we comprehend this fact. Ambition soars, and strives, and falls; humanity plans, and struggles, and fails; but when man comes at last into the presence of his Maker, and casts himself unreservedly upon Him, he then lays hold upon eternal strength.—*Selected.*

**Friday, 11th.** *Lord, teach us to pray. Luke xi. 1.*

True prayer is no earthborn thing. It is falling helpless at a Father's knee in answer to His call. It is the putting up of empty hands to receive what has already been promised. It is a poor, weak, trembling echo of Divine love. It is a pure thought, born in heaven and struggling back again into its native atmosphere, with some of the dust of earth upon its wings. When you cry for special blessings in such a spirit be sure that you are not only fulfilling the required conditions of all answered prayer, but that in answering you for your highest good, God is acting in exact accordance with the conditions of His own infinite being. The special answer will follow the special prayer.—*W. H. G. Temple.*

**Saturday, 12th.** *Watch, and pray. Matt. xxvi. 41.*

Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—*Selected.*

**Sunday, 13th.** *Thy way, O* Lord. *Ps. xxvii. 11.*

My Father God, Thou knowest that I stand
Between two roads—the parting of the ways.
Like Lot of old, I see, before, a land
Of pleasantness. But while I muse and gaze,
I hear a very still, small voice Divine
Within my soul, which gently saith: "My child,
Take heed to Me; this is no choice of Mine.
By seeming beauty be not thou beguiled."
And then I peer along the other way,
Its narrow, toilsome, rugged, winding path;
Beyond—a mist; the end—a golden day;
Now—toilsome climb; at length—the aftermath.
His voice once more breaks in upon mine ear,
"This is My choice. Wilt thou not walk with Me
Along this road which seems so dark and drear?"
I answer: "Lord, Thy choice mine own shall be."

—*Katharine A. Hodge.*

**Monday, 14th.** *Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. Deut. xxxiii. 25.*

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—*Alexander Maclaren.*

**Tuesday, 15th.** *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John xiii. 34.*

Learn the new commandment of the Son of God. Not to love merely, but to love as He loved. Go forth in this spirit to your life duties; go forth, sons of the Cross, to carry everything before you, and win victories for God by the conquering power of a love like His.—*F. W. Robertson.*

**Wednesday, 16th.** *My people have . . . . forsaken me the fountain of living waters. Jer. ii. 13.*

When your love grows so cold that no one can hear its throb or feel its beat, you have somehow grieved the Holy Spirit and lost touch with Jesus Christ, Who is the only Source and Supply of Christian love. And when your enthusiasm wanes and all your Christian duties are performed in a dead, perfunctory way you have somehow quenched the Spirit and shut off the living Truth, Jesus Christ, from your mind and heart. Feed on the Word of God and keep constantly in fellowship with Jesus Christ by prayer, and your fires of zeal cannot die. —*C. P. Ditmers.*

**Thursday, 17th.** *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat. . . . . Lord, when saw we thee an hungred, and fed thee? . . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. xxv. 34, 35, 37, 40.*

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—*F. W. Faber.*

**Friday, 18th.** *As we have . . . . opportunity, let us do good unto all. Gal. vi. 10.*

Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year; you will never be forgotten—your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Thomas Chalmers.*

**Saturday, 19th.** *These . . . . have turned the world upside down. Acts xvii. 6.*
*None of these things move me. Acts xx. 24.*

The men that move the world are the ones who do not let the world move them.—*Selected.*

**Sunday, 20th.** *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John ii. 15.*

By "the world" is meant worldliness. The world, as God made it, is good. We are in it, and are necessarily mixed up with its interests. We are daily receiving worldly blessings for which we should be grateful, and have daily to perform worldly duties in which we should be diligent. But the term in its evil sense is applied to ungodly people as distinguished from believers, and to the inordinate and sinful pursuit of the things of this life. In a word, whatever occupies a higher place in our hearts than our Creator and Redeemer, is worldliness. He must be supreme. Let us watch, or what He meant for helps will become hindrances, and even the most precious of His blessings, such as love and friendship, will become by abuse occasions of sin. Shall what He designed to draw us to Him be allowed to alienate us from Him, and His gifts be formed into graven images to be worshiped instead of Himself, the Giver? Let us then watch, lest the world become worldliness, and worldliness prove destruction.—*Newman Hall.*

**Monday, 21st.** *As becometh saints. Eph. v. 3.*

"As becometh saints." Beautiful expression! It gives in one touch the deportment, behavior, and rule of Christian life, as a something suited to the character of "saints." It applies to everything we do and say in our home and conversation. All must be "as becometh saints."—*Selected.*

**Tuesday, 22nd.** *Who then is willing to consecrate his service this day unto the* LORD? *1 Chron. xxix. 5.*

There isn't a day passes that we may not do something for the Master, if we will. Begin now. Do something for Him. Bring forth a little fruit at least. Ask God to help you bring forth some fruit to-day.—*D. L. Moody.*

**Wednesday, 23rd.** *Now are we the sons of God. 1 John iii. 2.*

Sons of God adopted into His family; "joint-heirs with Christ"! What responsibility this places upon us to bring no dishonor into this family and to live worthy lives! The thought of preserving untarnished an old and revered family name has often proved a great restraint; how much

more should this be the case in the family of which Christ is the Elder Brother! Every professing Christian of unfaithful life brings reproach upon His family; he who is not leading a life of service is proving himself unworthy of the great boon which has been conferred upon him.—*James Lewis Howe.*

**Thursday, 24th.** *The place which I have prepared. Ex. xxiii. 20.*

Thou cam'st not to thy place by accident;
It is the very place God made for thee;
And should'st thou there small scope for action see,
Do not for this give room to discontent,
Nor let the time thou ow'st to God be spent
In idly dreaming how thou mightest be,
In what concerns thy spiritual life, more free
From outward hindrance or impediment;
For presently, this hindrance thou shalt find
That without which all goodness were a task
So slight that virtue never could grow strong;
And would'st thou do one duty to His mind—
The Imposer's—over-burdened thou shalt ask
And own thy need of grace to help ere long.
—*Richard Chenevix Trench.*

**Friday, 25th.** *Let every man, wherein he is called, therein abide with God. 1 Cor. vii. 24.*

Many people spend all their life looking for the place in this world which they were intended to fill. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on, discontented with their own lot, and sighing for another; and while they sigh, the years glide away, and soon they will come to the end, to find they have missed every opportunity of doing anything worthy of an immortal being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.—*Selected.*

**Saturday, 26th.** *Workers together with him. 2 Cor. vi. 1.*

In doing our own work well and patiently we help God with His eternal plans. So the little brook runs on and swells the river, and the river gives itself to the sea, and not a drop is lost.—*Selected.*

**Sunday, 27th.** *In every thing . . . . let your requests be made known unto God. Phil. iv. 6.*

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, how gentle the declivity, and look trustfully and hopefully for that availing guidance. Oh, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—*A. L. Stone.*

**Monday, 28th.** *Stand still, and see the salvation of the* LORD. *Ex. xiv. 13.*

It is sometimes as necessary to calmly wait the pleasure of God, as it is to go valiantly forth in some line of Christian service.—*Selected.*

**Tuesday, 29th.** *Let patience have her perfect work. Jas. i. 4.*

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things you must learn them now. And oh, when you shall see those glorious jewels shining in someone else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—*Matthew Simpson.*

**Wednesday, 30th.** *Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. Phil. ii. 12, 13.*

Work it out in love. Work it out in daily, faithful ministry. Work it out as God works in you. But more than that. You may miss it. You may fall short of God's perfect plan for your life. Therefore, work it out "with fear and trembling"! . . . . Trembling—lest the god of this world blind you to the vision of service which God is ever holding before you. Trembling—lest the low standard of life in fellow Christians about you lead you to drop yours to a like groveling level. . . . . Trembling—lest some little circle in the dark ends of the earth should fail of the giving, the praying, or the going which God has long since planned for you. Trembling—lest the voices of worldly pleasure and ambition dull and deafen your ears to the one voice which is ever whispering, "Follow thou me; follow thou me."—*James H. McConkey.*

**Thursday, 31st.** *Ye are all one in Christ Jesus. Gal. iii. 28.*

God has made no provision in the Bible for isolation; Scripture expressions all show a contrary state of things. We are "branches" in the vine, "members" in the body, "stones" in the temple, "brothers and sisters" in the family, bearing a close connection to each other. We have first to look up and realize our relation to God; and then to learn the various relationships we have to our neighbors. All are in their different niches, filling the place God has given them, and we must desire, not only to serve God, but by love to serve one another.—*William Pennefather.*

# DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

## Rev. F. B. Meyer, B. A., D. D.

### BAPTISM.

**(July 13, Matt. xxviii. 18-20; Acts viii. 34-40.)**

July 7. Mark i. 1-11.
July 8. Matt. iii. 13-17.
July 9. Acts ii. 37-41.
July 10. Acts xix. 1-7.
July 11. Acts viii. 26-38.
July 12. Matt. xxviii. 16-20.
July 13. Eph. iv. 1-6.

The Lord left His Church two great ordinances, which cannot be ignored or tampered with by His obedient followers. Each of them is symbolic and full of spiritual significance. Of these baptism naturally comes first.

*We should be baptized because our Lord was baptized.* When He was thirty our Lord mingled with the crowds that thronged the banks of the Jordan, and sought baptism at the hands of John the Baptist. He Who baptizes with the fire of the Holy Spirit was baptized with water. (See Matt. iii. 13; John i. 33.) If there were no other reason, this would suffice. It is enough for the servant to be as his Lord. He has left us an example that we should follow in His steps. It is useless to call Him Lord, Lord, and not do as He says. It became Him, and "it becometh us to fulfil all righteousness." Courtiers have been known to imitate the limping step or characteristics of their monarch; let us imitate Christ in the initial ordinance of Christian profession; in which we may hear, as He heard, the Father's voice saying, "This is my beloved Son, in whom I am well pleased."

*We should be baptized because Christ commanded it.* (See Matt. xxviii. 19.) As the Duke of Wellington once said, "These are the marching orders of the Church." We are not at liberty to alter or discuss them. It is not for us to make reply or question why, but just to obey. When a commander issues an instruction to his troops, they are not at liberty to ignore it, and surely the Captain of our salvation should not be worse served by His friends. His Mother once gave utterance to a memorable word, when she said to the servants at Cana, "Whatsoever he saith unto you,

do it." Even if we saw no meaning in it, we should submit to the ordinance of baptism, because Jesus willed it. If we love Him, we must keep His commandments, and surely they are not grievous. It is not enough to talk of love, we must prove it.

*We must be baptized, the apostles practised it.* Wherever they went they employed rivers and reservoirs for this holy rite. In Jerusalem (Acts ii. 41), in Samaria (viii. 12), in the desert (viii. 36), amongst the Gentiles, in the house of the soldier Cornelius, and in the prison of the jailer at Philippi. (See Acts x. 48; xvi. 33.) Even if we had nothing else to go by, yet the practice of such men, who had so many opportunities of knowing the will of Christ, would be conclusive in its witness to the observance of the early Church and the duty of all Christians.

*We must be baptized, it is the badge of discipleship.* This is the meaning attached to it by Christ Himself. "Go ye, . . . . and *make disciples* of all nations, baptizing them." He looked around for some world-wide symbol, some universal act, some common substance, which should be easily available by all classes, and under all skies. Water is everywhere to be found, and washing, bathing, cleansing, are the most familiar acts of personal or household use. The practice of ablutions has in some form or other entered into all religions. The human conscience has been quick to compare the contagion of evil to the soul, as a foul stain may be to the flesh; and the conclusion has naturally followed that as water cleanses the flesh, so forgiveness is required for the soul. "Purge me, . . . . and I shall be clean: wash me, and I shall be whiter than snow." The proselyte from Gentilism was required to wash away the stains of the past as he entered the Hebrew pale. John the Baptist preached the baptism of repentance for the remission of sins; and it was therefore natural that our Lord should adopt the same symbol as the initial rite of Christian discipleship. It is clear that the application of water to the body does not cleanse the soul. Only the blood of Jesus can make our garments white; but when the believer is cleansed, he rejoices to bear witness to his consciousness of forgiveness, by the significant act of external washing.

*We must be baptized because baptism is significant of a break with the life of nature, and the substitution of the life of grace and faith.* This is strikingly set forth in the Apostle's suggestion in 1 Cor. x. 2. He had been dwelling at the close of the previous chapter on the danger of being a castaway, not from ultimate salvation, but from useful service for the Master; and in this chapter he proceeds to show how many were practically castaways, although they had been baptized into the new covenant mediated through Moses. But in what sense had they been baptized into Moses? Anyone who has passed southwards out of the Suez Canal into the Gulf of Suez, has appreciated the force of the Apostle's comparison. There on the right is Egypt, its shores guarded by a parapet of low cliffs, which culminate farther down in Migdol and Pihahiroth, that blocked the southward progress of the fleeing Hebrews. Directly on the right hand was the scene of the passage, where the hosts descended into the oozy bed of the sea, and the waters were piled up into a wall on either side. Egypt stands for slavery, cruel bondage, the sensual delights of the flesh. On the other side of the gulf, directly facing the spot where the cloud led the tribes into the sea, are the shores of the Sinaitic peninsula. They present an inviting and pleasant exchange from the darker coast line on the opposite side. They suggest liberty, freedom from the iron yoke of Pharaoh and the glad life of a new young nation, born out of the travail of that awful night. Israel had passed from death into life, from slavery to freedom, from the meshes of idolatry and sensualism into the purity, freedom, and gladness of the sons of God. The break between the hideous experiences of 250 years, and the entrance into the freedom of the theocracy was complete. In the same manner baptism bears witness to the break between the life of nature, in which the old man is predominate with his lusts, and the life of the Spirit. Col. ii. and iii. should be carefully read in this connection.

*The force of this symbolism is abundantly apparent where baptism is administered according to the ancient custom by immersion.* There is a great division of opinion among Christians on two particulars. First as to the person baptized, and

secondly as to the method of baptism. It is held by many that the preliminary to baptism must be faith. "He that *believeth* and is baptized" (Mark xvi. 16). It is urged that the question of Acts viii. 10, even if it were interpolated by a later scribe, indicates the habitual practice of the early Church. According to this view (which the present writer shares), none but *believers* should be baptized. We sometimes hear the expression, *adult* baptism, which suggests that only in mature life should baptism be administered; whereas if a little child gives indubitable evidence of faith in the Saviour, it has an inalienable right to claim baptism.

Again, it is generally admitted that the only baptism mentioned in Scripture is by immersion, *i.e.,* the plunging of the entire body beneath the water. The emphatic evidence of this is given by the argument in Rom. vi., which turns on the likeness between baptism and burial. The baptized are *buried* into the likeness of Christ's Death. It is for these reasons that the rubric of the Episcopal Church of England prescribes immersion, unless danger to health is feared. The ancient Eastern Churches are all furnished with baptistries.

Those who hold the contrary view argue that in these cold climates the sprinkling of water is a sufficient method of administration, and that baptism as given to unconscious babes is simply an assurance that they are included in the terms of the covenant, and that as children of God they should be taught to believe that they are potential members of Christ's mystical Body—the Church. This is a matter on which each disciple of Christ should form an opinion, after carefully weighing all the facts.

Golden Text: *Gal. iii. 27.*

## THE LORD'S SUPPER.

(July 20, Matt. xxvi. 26-30; 1 Cor. xi. 23-26.)

July 14. Matt. xxvi. 20-30.
July 15. Mark xiv. 22-26.
July 16. Luke xxii. 7-20.
July 17. John vi. 41-51.
July 18. John vi. 52-63.
July 19. 1 Cor. x. 14-22.
July 20. 1 Cor. xi. 23-34.

It was on Thursday morning in Passion week that the disciples came to Jesus asking where He desired to eat the Passover. The previous day had been spent in retirement. On the following day He was to die, but before He suffered He greatly desired to eat the Passover with His disciples. From its holy memory and suggestions, the fellowship which it would induce between Himself and those whom He loved, and the fresh grace which He would receive in fellowship with the Father, He knew that He would garner strength to carry Him through the last dread hours. Whose house it was that they entered we do not know. It is sufficient that the Master knew and loved him, and that he recognized the authority of "the Master saith." He was one of those unknown disciples who are not mentioned on the page of the Evangel, but whose record is written in the heart of Christ, one day to shine forth, printed in letters of gold on the memorial tablets of Heaven. There may have been some previous arrangement with him that his house should be the scene of the Paschal Supper, or it may be that the summons came unexpectedly to his heart; but whatever be the truth, his loving welcome is a sample of the way in which we should throw open to Christ the guest chamber of our heart, that it may be His auditorium for speech, and the scene in which He will renew Pentecost.

How great is the Lord's conception of His Person and His Mission! How significant the inference that the commemorative feast of the Passover had done its work, since He was Himself the true Paschal Lamb! His Death the sacrifice, and His Cross the inauguration and deliverance of the true Israel, from the dark prison house of bondage and sin, "into the glorious liberty of the children of God"!

1. Love. Sitting at meat in the late afternoon with the twelve disciples around Him, of whom one had made a compact with the Sanhedrin, and was waiting for the hour when he might steal forth on his black errand, our Lord with unspeakable grief announced that one of them should betray Him.

The announcement was met first by self-distrusting affection, as they began to say unto Him, every one, "Surely it cannot be I?" Each man looked into his own heart, and felt that there were infinite capacities of evil sleeping within him which were only

waiting for the spark of temptation to break out into a conflagration of hell fire. Who of us cannot sympathize with them in this? Who that knows his own self will not often cry out, "God be merciful to me *the* sinner"? When we look back upon our past, and recall the many times that we have grievously offended, and come short; when we remember with what difficulty we have been saved from the very brink of self-destruction; when we consider our frailty, what can we do but distrust ourselves? The shipwrecks that cover the sea around us sometimes tempt us to despair.

How touching the Lord's reply! He did not name the traitor, but said that he had dipped his hand, touching His own, in the common dish of meat; but there was nothing in this to differentiate him from the rest, only a touch of tender love, and pity, and pleading, as though to remind the traitor of their close intimacy and of their brotherhood. There was no anger in His tone, no indignation at the traitor's treachery; a recognition that He was going to meet the irrevocable doom, but an infinite compassion for the man who was the instrument.

Judas must save himself from suspicion, and so with great effort, he forces his lips to say, "Lord, is it I?" It has been well said, "Unabashed hypocrisy may imitate the voice of true and tremulous love, but it does so with a difference appreciable to the delicate ear." In the Greek he called Jesus *Rabbi;* they had called Him *Lord.* The words were probably spoken in a whisper, and the Lord's reply was whispered back. He does not hesitate to hold a mirror to our hearts that we may know ourselves, and be saved from taking some fatal step, and be led to repose upon His bosom—the Immortal Lover of souls.

2. Faith. He speaks of His hour as having come. He had His eye always upon the dial plate of His Father's will. He knew that He had come to accomplish that on which there had been agreement in the eternal Council Chamber before the worlds were made, and He desired to give to all aftertime emblems which might help faith to pierce the unseen, and to hold fellowship with Him, although separated by a veil of sense, and the distance of centuries from His visible incarnation.

The *bread* is His body. This *must* be understood in the same way as in the sentence, "The field is the world," and means "represents." It is absurd to think it could have meant the literal flesh of Christ, when He was sitting there before them. Surely it is obvious that the bread which is the staff of life, and which by mastication and digestion becomes part of our own life, sets forth Him Who is the Bread on which the soul lives and thrives, and we feed on Him when our minds are occupied with His truth, our hearts filled with His love, and our souls set upon obedience. The bread we eat is assimilated to our body by the process of digestion, and Christ becomes to those who think on Him with adoring love, the Life of their life.

The *blood* pertains to the covenant which is set out in detail in Hebrews viii. Every time we lift the cup to our lips, we call on God to remember His covenant, and to fulfill its provisions towards us. All that St. Paul ever said of the virtue of the blood of Jesus is contained in the Master's word "for"—His substitution; *many* stands for the race represented in the first Adam; *remission of sins* reminds us of Acts xiii. 38.

3. Hope. The Lord's Supper looks backward to the Death, and onward to the glory. It tells us of the shed blood, and it speaks of the new wine in the Father's Kingdom. Its eastern window looks towards the first advent; its western towards the second. I have sometimes thought that in these words our Lord referred to the vow of the Nazarite, who, during the days of his vow, refused to drink of wine or strong drink. In Numbers vi. it is distinctly said that a man should separate himself from wine and strong drink, and that throughout all the days of his separation (or consecration) of Nazariteship, he should eat nothing made of the grapevine, from the kernels even to the husks. May it not have been that our Lord was, so to speak, binding Himself to bend all His thoughts and power to the bringing about of the Kingdom of God, and that He would turn neither right nor left to any enjoyment until He had secured the great object for which He had become incarnate, and to bring again the Kingdom of God, even the Father?

How delightful it would have been to

hear Him join in the parting psalm, probably Psalm cxv.-cxviii.! In the Epistle to the Hebrews (ii. 12) we are told that He would sing the Father's praise in the midst of the congregation. How lowly it was that He Who deserved adoration should Himself adore, and that His voice should join in the psalms of the Church, amidst the brethren whom He had taken into such close identification with Himself! Each one of us has to go out to the Mount of Olives, where trial and pain await us. May we learn to face whatever awaits us with a similar note upon our lips, of praise, and trust, and love, and hope! Nothing however will better fit us for the sorrow or the strife, the battle or the death, that may await us, than the blessed Communion of the Lord's body and blood, where we are brought into living fellowship with Him in His Death; and give an unmistakable testimony to His glorious Resurrection and approaching Second Advent. Forsake not the Table of the Lord, especially as signs multiply that these foretastes will soon merge forever in their fulfilment.

GOLDEN TEXT: *1 Cor. xi. 26.*

CHRISTIAN FELLOWSHIP.

(July 27, Phil. iv. 10-20.)

July 21. John xvii. 1-11.
July 22. Phil. iv. 10-20.
July 23. Ps. cxxxiii.
July 24. Acts xi. 27-30.
July 25. Philemon 8-20.
July 26. Gal. vi. 1-10.
July 27. 1 John iii. 13-24.

It has been truly said that the glowing postscripts of Paul's letters tell how many hearts Paul loved, how much he loved them, and how truly they loved him. And who can wonder if 1 Cor. xiii. was embodied as we know it must have been, in his own behavior? How fond he is of alluding to his *fellow* laborers, *fellow* soldiers, and *fellow* prisoners! What an enumeration of dear friends we have in the closing chapter of the Epistle to the Romans! Phebe who had succored so many, not excepting himself; Priscilla and Aquila who would have laid down their necks to save his life; Mary, who bestowed much labor on him; Amplias, his beloved; Urbane, his helper; and his beloved Persis; Rufus, chosen in the Lord, and "his mother and mine." Paul must have been a very lovable man, so warm-hearted that men fell on his neck, and kissed him and wept, when he told them that they would see his face no more.

In this chapter, written from the confinement of a Roman camp, though confined to his own hired room, he expresses himself specially grateful for the provisions and gifts that had been forwarded from his old friends at Philippi. What a vast amount of previous consideration, planning, and sacrifice that love-gift must have cost! He says that they were generous gifts, which emitted a fragrant odor and were an acceptable sacrifice, well-pleasing to God. It was by no means the first gift of the kind he had received from them, because even in Thessalonica they had sent once and again to minister to his needs. May we not suppose that Lydia and her household at the dye works, who were probably mostly young girls, would have had the planning of it; that the girl out of whom Paul had cast the demon would make her little contribution; and that the jailer and his household would be sure to add theirs? It must have given them even more pleasure to prepare and send than it gave to Paul to receive. And what interest it must have given the group at Rome, when they unpacked the hamper, and took out the packets one by one—each being labeled with the name of the donor, while Paul sat there, his wrist bound to the wondering and interested soldier, and saying over and over, "I am learning how to abound"!

One of the most salutary influences of the Church of Christ is the fellowship of which it is the gateway. By faith we are brought into fellowship with God, and when we confess that faith and enter into the Church relationship, we become aware of a very sacred bond of Christian fellowship. That fact is mentioned with special emphasis, at the earliest constitution of the Church in Acts ii. 42, etc.

*The first condition of Christian fellowship is to walk in the light.* The Apostle John is very emphatic about this. It is only as we walk in the light of purity, simplicity, and consecration towards God, that we can enter into the most absolute intimacy with our fellows! (See John i. 7.) The deepest thing in us is our religious experience, and it is impossible to have the closest intimacy with another, unless the same depth has been penetrated by the soul we

love. "We needs must love the highest when we see it, not Lancelot, nor another." That is the reason why the New Testament and indeed the whole Bible, insists that marriage shall be only *in the Lord.* There cannot be the deepest sympathy or the perfectest love, unless two natures touch in spirit as well as in soul. It is not enough to follow the same pursuits and cherish the same ideals; we must have enthroned the same Divine Lord within the inner throne-room. Two cannot walk together unless they are agreed; and how can they be said to agree, unless their natures respond and vibrate to the same chords of the Eternal and Divine? Would our Lord have walked to Emmaus with the two disciples, unless each of them had been devoted to Himself?

*True Christian fellowship is very ennobling.* "What is the secret of your life?" asked Mrs. Browning of Charles Kingsley, "tell me, that I may make mine beautiful too." He replied, *"I had a friend."* Love idealizes the one loved, so that he or she becomes beautiful with unearthly beauty, and this glimpse of the Divine in a human soul exerts a mighty leverage on character, and becomes a constant challenge to the other, compelling each to be the best. This doubtless was in the thought of Baron Brivisen, when he was dying, and looking up in the eyes of his wife, who was bending over him, he said, "In thy face, I have seen the Eternal." Let us not only seek this rare beauty in our friends, let us also manifest it towards them, so that we may fulfill to them what we desire that they should fulfill for us.

"There are natures," says George Eliot, "in which, if they love us, we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust." Let us be in such a receptive and elevated condition of soul as to see expressions, hear tones, and receive thoughts from our companions which no one else might see and hear, because their souls were not sufficiently cleansed and pure.

*This friendship should be superinduced where it is at all possible on our natural relationships.* We are born as sisters and brothers, as children to parents, and unless we carefully cultivate the grace of Christian love, we are apt to drift away from each other, in choice and heart if not in outward conduct. This is the root of family quarrels and disagreements. It cannot be said of all brothers and sisters, "Those two are each other's best friend." But it is imperative that fellow Christians in the same family should graft the fair and beautiful scion of Christian love on to the natural stock of family and home; that the sister will help the brother, and the brother the sister. Then the child will help the father, and the father the child. Then the early love of the marriage altar will ripen or mature into the tenderest human friendship. This is the secret of a really happy marriage, and it is because young people do not realize this, do not realize that their love requires nourishing and culture, and do not remember that the true order is first the natural, and then the spiritual, that lives are often overshadowed and embittered by disappointment.

*True friendship ought always to admit of frankness.* To keep a friend, you must always be willing to confess your faults so far as they concern the maintenance and troth of your common understanding. As long as you refuse to admit a wrong on your part or correct a fault in your friend, you are endangering your friendship. Therefore the Apostle says: "Confess your faults one to another, and pray one for another." A true friend is a purifier, a corrector, an incentive, an inspiration, an ideal. We should be helpers of each other, and when any check or hindrance is threatened, it must at once be confessed, dealt with, and put away.

*Such friendships begun on earth will be continued in heaven.* "Love never faileth," and surely those who have so loved, that each has become an integral part of the other, will not be severed, when the Lord makes up His jewels. What does the Apostle mean by this, when he says, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air"? When we are told that Abraham and the rest of the Patriarchs were gathered to their people, it does not mean that their dust commingled in the grave, but that they were welcomed with

the great clan or company to which they had belonged, as a part during their earthly sojourn, and equally a part in the great muster on the other side. Our Lord must have meant the same when He spoke of the many mansions, and the Apostle when he said that we are come "to the spirits of just men made perfect."

GOLDEN TEXT: *1 John i. 7.*

### CHRISTIAN WORSHIP.

(Aug. 3, John iv. 1-10, 19-24.)

July 28. Ps. lxxxiv.
July 29. John iv. 1-15.
July 30. John iv. 19-26.
July 31. 1 Cor. xiv. 10-19.
Aug. 1. Heb. x. 19-25.
Aug. 2. Matt. xviii. 15-20.
Aug. 3. Ps. cxxii.

*Worship* is the highest act of the soul. *Prayer* is good and great, because it is communion with God. *Thanksgiving* is fit and proper, because we ought to express our gratitude for what we have received. But in *praise or worship,* there is no trace of self, but we are absorbed in the thought of what God is. The seraphim, when they worship, cover themselves with their wings as though to forget themselves, while they cry ceaselessly, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." The Psalter is specially adapted for purposes of worship. The Psalmist is ever calling on us to "worship the LORD in the beauty of holiness." He loves to enumerate the attributes of God, and to find in each of them an incentive for a further ascent in the spiral circlings that mount upward to the throne.

The saints have always *made* time for worship. From Abraham's days and onward men have said, "Come, let us worship and bow down: let us kneel before the LORD our maker." It was quite a common thing for the father of all who believe to say to his servants, "I and the lad will go yonder and worship." And one of the last injunctions of Scripture is *"Worship God"* (Rev. xxii. 9). It is the irresponsible expression of the highest religious mood, when, if the lips were to remain silent, the very stones would break forth into singing. Many express this worship in song. The *Te Deum* is specially suitable for this purpose. For private use the pronoun may be changed from the plural *we* to the singular *I.* It is very necessary, however, not to sing these sacred words merely because the music is attractive, and the full swelling tide of an assembled congregation carries the soul along. Such vain and empty worship is unacceptable even if not displeasing to the Almighty. We can almost hear again His appeal: "Oh that there were one among you that would shut the doors [of My sanctuary], . . . . I have no pleasure in you, . . . . neither will I accept an offering at your hand" (Mal. i. 10). All this accentuates the significance of our Lord's great utterance: "The true worshippers shall worship the Father in spirit and in truth." Notice how the Lord goes on to say: "For such doth the Father seek to be his worshippers." It is as though the Spirit of God has to go in careful search for those who can worship aright. The fruit does not grow on every bough. Fairest to look at is not always sweetest to eat. The chaff has to be winnowed from the wheat. "Thy Father . . . . seeth in secret." The extraordinary teaching of this incident is the marvelous manner in which our Lord led this woman, in the course of a single conversation, from the depths of sin and shame into the heights of holy worship and adoration.

THE WOMAN OF SAMARIA. Of two roads that led from Jerusalem to Galilee, the circuitous one across and along the Jordan was generally chosen by the Jewish Passover pilgrims to avoid contact with the Samaritans; our Lord chose the more direct one because from Eternity it had been determined that He should open in this woman's heart springs of eternal life, and songs of ever increasing worship. After a morning's journey, about noon, the little band reached the encircling walls of an ancient well. There the Master remained to rest, while His disciples went forward to the town of Sychar, further up the valley, to purchase food.

Few came to the well at that hour, though later it would be thronged with women carrying pitchers on their heads to obtain a supply of water for their homes. His solitude was presently broken by a woman, who, with the intention of avoiding the gossip of her own sex, came at that hour to be unobserved and escape the taunt, the sneer, the averted look of those who had not fallen (perhaps because they had

not been exposed to such temptation as she). But this woman was taught that she might forthwith enter into a temple not made with hands, and worship in the all-holy place, where angels veil their faces with their wings. Who will despise, or despair of wayside ministry after this?

Our Lord. Weary, He gave her rest. Thirsty, He quenched her thirst forevermore. A suppliant for a sip of water, He gave her royal bounty. An obscure stranger, yet greater than the patriarch whose name is still associated with that well or spring. Hungry, yet fed with hidden manna. Facing the sowing time, yet already amid the harvest festivities. These contrasts were crowned by another. Though a Jew, and trained in the belief that in Jerusalem alone a man ought to worship, yet He says that for purposes of real worship Jerusalem is as immaterial as Samaria; and that the true worshipers will find God in the secret chamber of their own inner nature.

You will find God in your spirit, He said, because "God *is* . . . . Spirit, and through the doorway of the spirit you will step right into the temple of the Spirit, where the great Spirit awaits you. It is at the center of our being, beneath physical sensations, apart from the workings of mind, emotion, and imagination, that you will meet God in His omnipresent energy, nearness, influence, and love. Augustine says, "If by chance you seek some high and holy place, seek it within." "The high and lofty One that inhabiteth eternity, . . . . dwells . . . . within him that is of a humble and contrite spirit." Do you want a temple to pray in, pray in yourself. But this is only true, of course, for those whose nature is regenerated, purified, cleansed, and is congenial to the Divine indwelling. Wherefore it is written "What agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them. . . . . Come ye out from among them, and be ye separate" (2 Cor. vi. 16, 17, R. V.).

This does not mean, of course, that we are not to join with fellow worshipers, that there is to be no vocal praise or prayer, that we are not to assume the attitude of devotion. God has made us flesh as well as spirit, and the entire nature should worship before the Most High. "O come, let us worship and *bow down: let us kneel* before the Lord our maker." We should adopt a reverent attitude when we pray. Anything like irreverent lolling or familiarity is abhorrent to the true worshiper, and when the heart is right, it will not fail to suggest the right expression. But the condition of the heart is the first essential in all true worship.

When we first kneel in prayer, we may not feel to be "in the Spirit" as the Holy Apostle was in the isle of Patmos. Under such circumstances, it is well to kindle the spiritual glow and fervor by repeating a hymn, reading a passage of Scripture, or best of all by asking the Spirit of Jesus to suggest and utter those same petitions which Jesus is expressing in the Upper Sanctuary. Let the eternal fountain rise in your heart. This is the special office and function of the Holy Spirit, as we are taught in Rom. viii. 26. It is also of great benefit to remember that the Spirit of God is seeking for a true worshiper, and to express the desire that His search should discover one's unworthy self. But the troubled waters of a lake, churned up by a storm, must be left to drop their silt, before they can reflect the encircling hills or overarching sky.

The Uniting Influence of This Worship Is Absolute. The Jew and Samaritan may differ in race, creed, ceremonial and much beside; but when they pray they "have access by one Spirit, unto the Father." We have probably greatly erred in endeavoring to discover the point of unity in creed, or ecclesiastical formulary, in an identical form of phrasing of procedure. This will not suffice, but when the breath of prayer passes over an assembly the tall cedar, the monarch oak, the sapling and the flowers are subdued before it, and bend in the same direction. The one demand of the present hour is to enter into the temple of spiritual worship. "Let us worship God." The rent veil signified that we may stand where Jesus, our High Priest stood, in the inner sanctuary. What is that but the spirit, as the outer court stood for the body, and the holy place for the soul? (See Phil. iii. 3.)

Golden Text: *John iv. 24.*

# ILLUSTRATIVE HINTS AND HELPS.

## Ida Q. Moulton.

### Psalm xliv. 1 to 8.

The author of "Hiram Golf's Religion" leads Hiram, who calls himself "shoemaker by grace of God," to say, in conversation with his pastor:

"There ain't no use of talking, parson, men is made on different plans, and they can't all think alike or feel alike. We jine a denomination according to temperament, or early education, or possibly prejudice, but it is nothin' more than a matter of convenience. What we are after is not the denomination but the Christ Who is in it. If you shake the denomination off of a man and leave the Christ, he don't lose much; but if you shake off the Christ and leave the denomination you take all he has. So we shouldn't waste no time in specially makin' 'Piscopals or Methodis'. I believe if you roll all the churches up in a bunch, that would be a true Church. *This* denomination is true to me, *that* one is true for the next man, I don't see how you can get out of it. I wouldn't tell a man he must jine this or that or the other church; there's churches enough to suit everybody's peculiarities and he should be free to do as he pleases, but I would say: 'Jine some church. Don't fight the devil in the world on your own hook, because you'll waste a lot of vallible energy if you do. Jine somewhere and add your indivi-dooal strength to the strength of others.' With a powerful devil to fight, I don't see no sense in wastin' our gunpowder on each other. I'd have them jine forces and whip the enemy."

* * * * *

When Sam Jones, the evangelist, lectured in a Missouri town where lived a preacher friend by the name of Good, who belonged to the Disciples of Christ Church, he turned to his friend on the platform with him and said,

"If Brother Good's mother and mine had swapped babies when we were little he would have been a Methodist to-day and I a Disciple."

Good smiled and waited. Later, in a group of mutual friends, Good referred to the passage commendingly and said:

"Some way, Brother Jones, I wish the swap had been made."

"Why, Brother Good?" asked Jones, innocently.

"Because, in that case there would have been one more good preacher among my people."

"Don't see how you make that out."

"Oh," said Good, "my mother would have raised you right and I'd have had sense enough to change."

* * * * *

Denominationalism, as Henry Ward Beecher has said, is like the varied colored windows in our churches, different colors falling on different people. One man is tinged with a blue light, another with a yellow light, a third with a red, and so on. So Christians have been touched with different phases of the truth, and reflect them.

Denominationalism is like a church orchestra, says another, *each* denomination contributing something to the full truth, but no denomination contributing everything. It is also like the leaves of a book, each leaf carrying its own message, yet all bound together into one volume and contributing to the volume's full message.

### Ephesians vi. 10 to 20.

Some splendid crusading city detectives dug through fifteen feet of dirt in the back yard of a Western city in a prohibition state and discovered a cache of contraband liquor.

"Press dispatches report that there has been a marked increase in the number of illicit stills seized in Canada since the prohibition area has been increased in the Dominion."

"Officers raided a moonshine still in a Chicago flat one day last week. The still was complete in every particular and supporting evidence in the form of demijohns of whiskey was captured."

These instances are used by the "wets" as arguments against prohibition, but it would seem that this digging, seizing and raiding are strong evidences that prohibition *does* prohibit.

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The business man crusader against John Barleycorn in America

"is no longer regarded as a long-haired mollycoddle. Rather, he has become a short-haired, crisp-speaking, active fellow behind a business desk and he insists that

liquor brings inefficiency and, therefore, *will not be tolerated.*"

The will of people is the one thing that keeps the "wets" from killing the prohibition amendment. May that *will* increase in efficiency, in powers of endurance and in length of days.

One says, "It may seem like a shrewd move for the American brewers to teach the 950,000,000 yellow men in the Far East to drink their booze, but that many drunken Asiatics looks like a real, honest-to-goodness 'yellow peril' to me!"

Another says: "Every fourth baby born in the world is a Chinese baby. It will indeed be fat picking for the brewers if they can fasten their snake factories onto China!"

Still another, "Given five years of unrestrained operation in China and the American brewers ought to be able to make a good Bolshevik land out of that country."

* * * * *

A Californian preacher is reported as declaring that national prohibition is *unbiblical.* One commenting says:

"It's too bad that several millions of Christian people are mistaken about this, but as the reverend gentleman has settled the question for us there does not seem to be anything to do but worry along! However, as 1 Cor. vi. 10 in my Bible says: 'Nor drunkards . . . . shall inherit the kingdom of God,' it's 'Safety First' for me!"

* * * * *

Women as crusaders have no peers.

"We will undoubtedly be caught in the fight against prohibition," says Mrs. Carrie C. Catt. "It is simply a question of whether we are strong enough to withstand the backwash against us. The 'wets' will not give up the fight and of course you know that they blame the women for much of their defeat."

Thousands of women all over our land have used the crusaders' strongest weapon —prayer, in their fight *against* King Alcohol and *for* national prohibition. Their prayers are answered. World-wide Prohibition is the ultimate goal of the Woman's Temperance Crusade—and we shall "pray through."

**Romans x. 9; Luke xxii. 55 to 61.**

A man who was speaking to children held up before them a card upon which was printed in red ink the word s-i-n, and asked them if they knew how to get s-i-n off the card. A moment of hesitancy and a little four-year-old said: "Please, sir, you can stick a piece of paper over it." Satan has an abundant supply of "stickers" to cover a Christian influence, such as disobedience, neglect of secret prayer and parleying with temptation, but summing them all up they mean failure of our love for Him. At some crucial moment, like Peter, we love ourselves more than we do the Lord Jesus.

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An evangelist tells of a church member who was about to go up to a lumber camp in the North when a friend said to him, "If those lumberjacks find out you are a Christian they will make sport of you." The man went up there, and when he came back his friend said, "Well, how did you get along with the lumberjacks?" The man answered: "All right. They didn't find it out." A 'teen age boy in a certain Sunday school class went to a teacher of another class and asked, "Do you think Mr. (naming his teacher) is a Christian?"

A young lady was visiting friends in a distant city. She had been there several weeks falling in with the gay life of the family. One Sunday the Lord's Supper was celebrated in the church where the family attended and the lady partook of the Communion. As they left the church a member of the family said to her: "Why, are you a Christian? I didn't dream it." These professing Christians failed Christ somewhere. Have you? Have I?

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"Seven years ago," said a reformed man, "I was a slave to drink, an outcast, homeless and friendless. To-day all is changed. Hope is in my heart and heaven all about me, and I owe all to the fact that when I became a Christian I never lost an opportunity to confess Christ and acknowledge that I was a Christian. Confession has kept me from many temptations. It is a great neutralizing power."

The strength and endurance of this power depend upon the closeness of our intimacy with Jesus Christ.

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The following hold-ons are as good as any confession:

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well and do you good throughout eternity.

Hold on to your temper when you are excited or angry, or others are angry with you.

* * * * *

A minister soon after he was called to a new parish entered the Sunday school one morning with tablet and pencil, taking the names of officers and teachers who were Christians. As he came to the librarian he asked, "Are you a *friend* of the Lord Jesus Christ?" The young man said, "I am afraid I must answer you, No, not yet." The pastor tenderly took the young man by the hand and said, "I am afraid I shall have to put you among those who, as yet, are *enemies* of the Lord Jesus." That thought went home and resulted in the conversion of the young man. "He that is not with me is against me."

**Exodus xx. 12; Ephesians vi. 1 to 9.**

A bishop who never complained or grumbled and was noted for his placid manner was asked how he got such a poise of body and mind. He said:

"I used to fret and grumble when at home as much as anyone, but one day as I was visiting in a home of a really good man, though a grumbler, the youngest child, a girl of seven, began to tell what each one liked best. When she came to her father she hesitated, and the father said, 'Well, Nancy, what do I like best?' She thought a moment and slowly said, 'Oh, you like most anything we haven't got.' That rebuke lodged in both the father's heart and mine, and resulted in a different atmosphere in our homes as we entered them. One calm spirit in a home calms the whole household. Blessed are the calm-makers of our homes."

* * * * *

When the illustrious Englishman, Dr. Samuel Johnson, was a boy his father said to him one morning:

"Sam, I am very feeble and ailing to-day. You must go to Uttoxeter in my stead, and tend the bookstall in the market place there."

The boy being proud and self-willed refused to go.

"Well, Sam," said Mr. Johnson, as he took his hat and staff, "if for the sake of your foolish pride you can suffer your poor, sick father to stand all day in the noise and confusion of the market when he ought to be in his bed, I have no more to say. But you will think of this, Sam, when I am dead and gone."

Fifty years later an aged man stood bareheaded at noonday amid the passing crowd and glaring sun on the very spot that marked that father's bookstall of long ago, doing penance for his childish disobedience. That man was Samuel Johnson, then at the height of his literary fame. Remorse for that one act of disobedience darkened the whole of his life.

* * * * *

A mother was summoned to the police station by the dreadful news that her only son, a beautiful boy of ten, had been run over by a wagon. She ran to the station, pushed past the strangers about the boy, and found that it was only the boy's foot that had been hurt and that not seriously. She asked, "Willie, how could the wagon have passed over your foot and not crushed it?" The boy looking into his mother's face said, "Mamma, I guess God put it in the hollow place of His hand." How often, oh, how often do the sacred memories of that hollow place called home, where we were kept in safety in childhood, draw us from temptation and keep us safe and unyielding to the world's allurements!

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A traveler found in an interior town of Mexico a boy who seemed very different from the lazy, lounging crowd in the plaza. He talked with the boy and found that he worked steadily, and neither smoked nor drank. When asked how that was, the boy replied:

"Oh, we have a Book in our home and in this Book are many things that make one think about things. I read, and then I wonder if it is wrong to do this or that; and I think it is wrong to use stimulants, because it makes one dizzy and lazy. It is the Holy Bible. It makes us different from the rest of the people. We are healthier and happier and better off in every way and I wish there were more of those Books in the homes here."

# BIBLE NOTES FOR DAILY DEVOTIONS.

## LEAVES FROM AN INTERPRETER'S NOTEBOOK.

### THE ACTS OF THE APOSTLES.

Rev. John Gardner, D. D.

JULY, 1919.

**Tuesday, 1st. Acts i. 1-8.**

Scholars believe that the third gospel was written about 80 A. D. and the "Acts" immediately afterwards. Luke was probably the author of both. He describes his gospel as the first (not former) treatise. Does this imply that he projected three books, (1) the gospel, 4 B. C.-29 A. D.; (2) the Acts, 30-60 A. D.; (3) a further treatise up to 80 A. D.? If a third book was written, what became of it? If not written, what happened to prevent? Did death call? or martyrdom?

The eighth verse is the key to the Book. Enduement with power was the first requisite of the Apostolic Church. Christianity is an energy. Jesus was not a philosopher or theologian, but a Saviour. He confronted a sorrow-laden, sin-stricken world, and came to its rescue. Now that He is going away His disciples as His representatives must go among wolves rescuing those whom He pitied. To do His work they needed Divine enduement, the spirit of courage, wisdom, strength. Having been baptized with the Holy Ghost and with power they must establish a base in Jerusalem, then embark on the adventure until they reached the ends of the earth.

Harold Begbie says the proofs of Christianity lie in the happiness, the peace, the purity, the wonder, and the hunger and thirst after immortality, of the cleansed heart. He is right.

F. W. Bussell, in his Bampton Lectures, affirms that the Christian preacher must never forget in his intellectual interest in the Faith that his real audience is the sinful, the suffering, the distressed, the ignorant, and that the primary message of the Gospel is comfort and forgiveness, a sense of sonship and acceptance; and in no case the solution of all the problems of thought and of existence.

Luke is a practical man. From being a physician of the body he became a physician of the soul, and hence came straight to the point, "you need equipment for practical work." Let us face the affirmation and seek efficiency.

**Wednesday, 2nd. Acts i. 9-14.**

The Ascension was the only possible climax to the life of Christ. Let us remember that the body which ascended was the resurrection body of our Lord, a body which could be seen or not seen, a body which the disciples might behold and the man of the world not see at all. If the Ascension had been into an open sky and after the pattern of the mediæval artists it would have been an astounding spectacle to the men of Jerusalem, and have practically created the same sort of situation which Jesus repudiated in His temptation when Satan tried to persuade Him to cast Himself down from the pinnacle of the Temple. No, this was an experience for the disciples, marking the climax of the work of Christ as one located in a definite place. From this time He was to be the universal Christ, and His representatives were to be as His hands and feet and tongue and character, expressing Him to a world of needy souls.

The spiritual beings who challenged the disciples to activity were manifest to the sight of the disciples as men. How intimately related to the Death and Resurrection of Christ were the great and good who had already borne their witness and died in faith! We know the names of two of them,—Moses and Elijah, who conferred with Him on the Mount of Transfiguration. Who were the rest?

How often these men from within the veil marvel at the disciples! "Why seek ye the living among the dead?" "Why weepest thou?" "Why stand ye gazing up into heaven?"

The upward look has its place. Mr. Gladstone used to say that no man has truly lived until he has viewed life from the horizontal. It is a good thing to take the stars into your reckoning. Cattle look down and around and find their completion in so doing. A man whose eyes are glued to the earth misses his destiny. Yet men are not to be stargazers. They find themselves, when through inspiration which comes from the upward look they address themselves to the task of discovering the brother by their side.

**Thursday, 3rd. Acts i. 15-26.**

What holy associations cluster around the upper room! Who was the owner of a private house large enough to have a room just under the flat roof set apart for prayer and for meetings? Was it the mother of John Mark? Could it have been Nicodemus? And was the owner generous enough to give shelter to the little band? What wonderful gatherings there must have been! But one mind and one desire animated all. What wondrous significance attaches to the words, "Mary the mother of Jesus, . . . . with his brethren,"—those brethren who once said "He is out of His mind;" those brethren who did not believe on Him! What has wrought the change? They are now in the group, sharing the common purpose, waiting for the common blessing. One day they will count.

How shall we describe Peter? Is his speech impulsive and forward? Joseph Parker thought that Peter as usual could not do as he was told, could not set his mind on one thing and tarry till it was realized, but must act impulsively and precipitate an election. Commenting on Peter's reference to Judas Iscariot, he asks if Peter's act was not a worse betrayal than that of Judas, seeing Judas betrayed his Lord for money, while Peter betrayed Him for nothing, and even accompanied the betrayal with curses. If the Lord lifted Peter up who shall say He would not have lifted Judas, had Judas not rushed bitterly to his end?

Peter already evinces knowledge of the Scriptures which ultimately becomes a powerful weapon in his hands. Evidently he had been a man of the sanctuary, one who read and heeded the word of the Lord. His instinct was natural to one not yet baptized with the Holy Ghost, in desiring that only such men should be deemed eligible for the apostleship as had been with Jesus from the start. Later he learned that a Paul could become an apostle, that the revelation of the Son of God in the soul of a believer is more important than mere acquaintance with the words and deeds which Jesus said and performed. Many who knew the details of Christ's life turned back. Peter and Judas failed in the critical hour. Let us emphasize the importance of knowledge of the gospel story, but let us not forget that the Gospel itself is power, a power not yet come to Peter, a power about to be bestowed on Peter, a power which would transform him. Alas and alas! that the modern Church is like the pre-Pentecostal Peter, ready to talk and establish standards and theories, not ready to wait until it is baptized with the Holy Ghost and with power!

**Friday, 4th. Acts ii. 1-13.**

What a wonderful day is here described! A national institution becomes a festival of the race, memory's oblation becomes the occasion of a new experience, the starting point of a new era. Obedience to Christ already opens doors not only to Judæa and Samaria, but to the ends of the earth.

Who were present? Not the apostles only, but all the followers of Jesus who were in Jerusalem, and this may have meant many more than 120 persons. The outpouring of the Spirit was on each member of the assembly. Animated by a common purpose they shared a common blessing.

We are not to imagine an actual windstorm, but an experience comparable only to a windstorm. The upper room just referred to was the meeting place, and this was not necessarily the upper room of the Last Supper.

What were they doing? At the moment they were not praying, for if they had been

praying they would have stood. They sat in converse on the sayings or incidents of the Master's life, or questioning among themselves the significance of the command to tarry until endued with the Holy Spirit and with power. The sound as of wind was startling, as also the swift darting tongues of fire which alighted and remained on each of them. It meant that this which had come was not a human emotion but a Divine visitation. Yet the Spirit was not in the wind or flame, but in the internal invasion of each soul.

What was the gift of tongues? The context seems to imply a gift of language. August Mayer says: "It was not something acquired by study but an endowment special and miraculous, and giving the Church its initial triumph. The persons possessed by the Spirit began to speak in languages which were foreign to their nationality instead of their mother tongue, namely, in the languages of other nations, the knowledge and use of which were previously wanting to them, and were only now communicated in and with the Holy Spirit."

In considering the wondrous phenomena of the hour let us not forget the essential things. Pentecost found a united Church. Men and women had come together impelled by the need of fellowship. No one was self-sufficient. Each had an outlook which impelled him to seek companionship. Each felt it was not wise to be alone. The impulse was as sane as it was safe. The disciples as units cut a sorry figure. As a group they are adequate to a world crisis.

Again, the gift was a common enduement and led to unison of purpose and effort. Each man and woman counted one. They did not check or thwart each other. Hence, the hour marked a crisis in the history of the race. Each doing his part in witness-bearing, men from everywhere heard and were quickened by the Word. The new epoch waits on a united Church which believes in and whole-heartedly seeks the baptism of the Holy Ghost.

**Saturday, 5th. Acts ii. 14-21.**

Peter speaks with sober restraint. The hour was nine in the morning. There was undoubted ecstasy of soul on the part of those who were baptized with the Holy Ghost, and excitement on the part of those who were flocking together from every quarter. But soberness characterized the utterances of the disciples.

Who was Joel? In what age did he live? We know nothing save the brief message in the Old Testament. Yet what a message! How wonderful to be a voice, nothing more than a voice declaring the word of the Lord! Joel had peered into the distance and seen a motion as of a man, a man so wondrous that His presence suggested blessing, and through Him the prophet surmised the coming of God to men so that old men began to thrill with the emotions and enthusiasms of youth, and all flesh became charged with a sense of a new meaning to life; glory illumines the heavens, wonder and majesty as of the approach of the Eternal enshroud the earth. When the smoke and fire have been swept away the new world appears, where mercy and redemption have changed men into comrades of the Lord. The testimony of Joel is corroborated by the experience of the little company of believers in Jerusalem. But the transformation in which they rejoice is a possibility for every man, however weak and imperfect he may be. The people of God everywhere were to find the blessing available. The prophecy was in course of progressive fulfilment. Has it been fulfilled? Alas, that to-day men do not know whether there is any Holy Ghost. Ministers of religion say they do not know what to make of the idea. Yet Joel says it will become common property in which both men and women can share. The key to the experience is the rediscovery of God. Our age is impoverished because God is regarded as impersonal and remote, or as a vague principle, or a universally diffused something as impalpable as ether. We have been so much afraid of the anthropomorphic that we have lost all sense of a benevolent universe, of a father and mother heart beating in sympathy with us and for us. Evangelical fervor will be restored as the ministry and the Church reëstablish connection with the heart of the Eternal.

**Sunday, 6th. Acts ii. 22-28.**

The vacillating, impulsive Peter who spoke first and thought afterwards has disappeared, and a new Peter, resolute, cogent,

tactful, emerges. He is the man of the hour, the strong man who is not moulded by, but moulds circumstances. His address to the men of Israel reminds his hearers of their unique relationship to God as children of the covenant. He shows his genius also in that he takes hold of the term "Jesus of Nazareth" and uses it with masterly power to the capturing of the judgment of his auditors. He comes to grips with the affirmation that Jesus has been demonstrated to be from God by works of Divine power, marvelous, and of wondrous portent. He who has once shrunk from avowing himself as from the same region as Jesus, now uses the term "Nazarene" as honorable; he who once had plucked the sleeve of Jesus and said, "Put such ideas out of your mind," when his Master said He must go to Jerusalem, now declared with rare courage that the Death of Jesus was not only through the betrayal of Judas and the act of a Roman governor, responding to the wicked plotting and amid the clamorous shoutings of the very men whom he was addressing, but it was all done in the foreknowledge of God.

But the object of his preaching is not primarily the exposure of a crime. The Crucifixion and Resurrection of Jesus are turned into a Gospel. In the light of that Gospel conscience will do its work. The Gospel is this: Jesus cut the cords of death, loosed the bands of death, made death the birth pang of a new life. In a moment through the gift of the Spirit, the whole work of Jesus is made luminous to the mind of Peter. Now he knows, and in knowing is emancipated from his old self, converted, and therefore able to strengthen his brethren.

We again notice Peter's familiarity with the Scriptures. In the first chapter he based his action on the Scriptures, and he has just quoted the prophet Joel. He now quotes the sixteenth Psalm. Peter knew his Bible, but now "the Spirit breathes upon the word and brings the truth to sight." Peter assumes the Davidic authorship of the Psalm and as David did die he feels that he could not have spoken of himself but of One Who could feel and know that Jehovah was His Champion defending Him. Hence, in His inmost being He was filled with confidence as to His destiny and exultantly waited for what might come, knowing that heart and flesh alike should not fail, and that there was something better in store for Him than to drag out a lifeless existence in Sheol, that place of somber shadows and grim specters. The favor of God has something else in store than to let His loyal and devoted Son suffer such eclipse. Rather, shall He be led along a new pathway of life and dwell in the presence of God as One Who has triumphed over death and the grave. What a wondrous story! And how startling it must have sounded to those who had come together! Be sure that your Christianity is more than an ethic; see to it that you live in the Gospel.

**Monday, 7th. Acts ii. 29-36.**

Peter is now revealing himself as a great preacher. He began by reminding his hearers of their high dignity as children of the covenant, he now becomes more intimate in calling them "brethren," and yet he speaks with dignity. There is also a confident note about his preaching. As his Master had spoken boldly and not as the scribes, so Peter assumes the authority born of experience of the presence and power of God.

The reference to Psalm cx. would be specially appealing, because all Jews regarded it as Messianic. The words are manifestly predictive; not in the sense of affirmation of a definite circumstance, place or time, but by a divinely inspired intuition, he looks into the future. The Psalmist is a man surrounded with the thought of death. It is the inevitable lot of all and no one had seen anything beyond. Longings and hopes there may have been, but as a fact death was a cruel and inexorable jailer. Yet he looks beyond himself and his immediate present and sees death and the grave defeated. The Psalmist's intuition was well founded. God by His own right hand of power raised Jesus from the grave and translated Him to His throne in the heavens, giving Him the authority of a monarch over the destinies of men. He is divinely appointed Lord and Christ!

Now is the time to drive home the convincing word, "whom ye . . . . crucified." The ground is prepared, the enormity of the crime is revealed. It would have been

terrible to wake up to the fact that they had hounded to his death an innocent man. But to have crucified God's Anointed is more than a crime, it is a blasphemy! Conscience when alarmed permits no subterfuge. "Thou art the man," is charged by a voice which strikes terror to the awakened soul. As Peter leveled the charge, the Holy Spirit to Whom he had borne witness fulfilled His mission in convicting them of "sin, and of righteousness, and of judgment."

**Tuesday, 8th. Acts ii. 37-40.**

The signs and wonders accompanying the witness of the Holy Spirit and of the Pentecostal Church were indeed "greater works" than those wrought by the Master during His Galilean ministry. They touch the souls of men, they quicken the conscience and capture the world. Peter's word struck home; he was master of the situation. He had won the respect and regard of the audience. "They were pricked in their heart, and said, . . . . "What shall we do?"

At once the great preacher responded, "Repent!" Do not merely regret your past, repudiate it. Turn right around and away from it. Change the attitude of your mind, transfer your affections to the Lord, give your lives to obedience to His word. "Be baptized!" They were used to the command to be baptized, but they had never heard it in this fashion. A long-established institution was charged with new meaning. John the Baptist had issued a similar call and yet he had not meant just this. Peter is not initiating into a new society or club. He is not talking of a symbol. He is exhorting to an act which acknowledges a truth, viz., that Jesus of Nazareth Whom these men had crucified had been made by God both Lord and Christ, and that as such they turned to Him and gave Him allegiance. Wondrous blessings shall follow, remission of sins, and the gift of the Holy Spirit. "Who can forgive sins but God alone?" Yet God will forgive those who have so cruelly used Him Who is Lord and Christ when they shall openly acknowledge their Lord, and repudiate and turn from their old manner of life. Not only so, but He will also give them this same experience which they behold in the apostolic band. Each must repent, each in repenting shall find forgiveness. For ages the promise of the Spirit had stood. It belonged to each and all. It waited for those who heard. It waits to-day for the man and woman who will openly own Jesus as Lord and Christ, and repudiating their old selves surrender in allegiance to Him.

So the apostles continued their witness, warning men to turn from all false ideas to this simple truth and to separate themselves from a society that was crooked.

**Wednesday, 9th. Acts ii. 41-47.**

Peter's sermon won a great triumph. The vast audience surrendered itself to his message, accepted it gratefully, and entered into the blessedness of the new life. Is conversion a sudden thing? Yes and no. It is sudden in the sense that revelation falls like light upon the soul, that a soul awakes, that a resolution comes to birth! On the other hand, a man must have some beliefs. He must believe in God, in moral responsibility and accountability. These Jews were inheritors of a covenant. They had been taught concerning Jehovah, His majesty, righteousness, holiness. They knew that nothing was more awful than blasphemy. They knew that one day His Anointed must appear. All this they believed, and on it Peter built his sermon and appeal. The climax was sudden and dramatic. Similar results have been witnessed since. During the early days of Christianity in England ten thousand were baptized at one time. The mission field records vast multitudes awakening to the truth.

The Church grew in character as well as in numbers. The new converts were eager to learn and eager to worship. They yearned to meet with men and with God. Mrs. Booth did well in choosing the word "others" as the key to the Salvation Army. Christianity is social. It creates a craving for fellowship, a longing to bless others with a knowledge of the truth. It also creates a yearning for God. These people found their hearts enlarged. They coöperated with each other. The common meal became sacramental. True Christianity eliminates barriers. There is neither Jew nor Gentile, male nor female, bond nor free. All are brethren, thought of as such, treated

as such. An artificial communism can become as tyrannous as an autocracy. But a society built upon a spiritual basis, where Jesus is given allegiance, as both Lord and Christ, where every human relation involving property, family, friendship, is based on brotherhood and on reverence, will make a new heaven and a new earth. No wonder the new society was filled with contagious joy. No wonder the whole city was filled with admiration. No wonder that men and women became eager to share the blessing and enter upon the new way. We are now to see the emancipating and transforming power of the new life.

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The Life that maketh all things new."

**Thursday, 10th. Acts. iii. 1-11.**

In what varying moods do men gather to the house of God! Peter and John arrive at the Gate Beautiful at the same time as the cripple beggar who had to be carried there by friends. The apostles went in the exuberance of a newly discovered faith in God, the beggar went to a weary, monotonous, humiliating and desperate task. The apostles had received a new and wondrous invasion of the Divine, but instead of being separated from life by their new experience, they found themselves related to humanity in an entirely new way.

Notice the change which has come to them in two respects. When on the Mount of Transfiguration, Peter's ecstasy led him to desire for himself and James and John perpetual separation from ordinary life; when baptized with the Holy Ghost, he and John were impelled to go to the Temple to mingle with their fellows at the hour of evening worship. When Peter, James and John came down from the Mount of Transfiguration they were unable to relate themselves to the sorrow of a father or the misery of his afflicted son; now that they have been baptized with the Holy Ghost they confront human misery and master it in the name and by the spirit of their Lord. "Silver and gold have I none;" said Peter, "but such as I have give I thee." Those are beautiful lines, in which the poet describes the approval of the Christ in beggar's garb to Sir Launfal.

"He who gives but a slender mite,
And gives to that which is out of sight,

* * * * *

The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms;
For a god goes with it and makes it store
To the soul that was starving in darkness before."

Another interesting feature of the story is that when they had wrought the cure, they went forward to fulfill their original intent. As it was with Jesus, so with His followers,—the power to help others was but an inspiration to worship with others. These two men had had a new experience, but it did not take them from the church of their fathers. The same loyalty to his people and his church characterized Paul. However far afield he might go as a missionary of a universal Gospel, he went according to his habit to the place where prayer was wont to be made.

**Friday, 11th. Acts iii. 12-26.**

At the outbreak of the war an artist shut himself away from the world, reading no newspapers, and avoiding his fellows, lest the sorrow and horror of life should spoil his painting. The spirit of Jesus is the antipodes to this. Peter's first act after Pentecost was to extend a handclasp to a cripple. This is the mark of Christianity. When Jesus was on earth, He not only did things for others, He touched them. Christianity is friendship, the religion of the handclasp. Peter's act shows that Jesus was not absent but clothing Himself with the personalities of His disciples. An invisible Christ does not mean an absent Christ. As He expresses Himself through Peter, the cripple becomes conscious of a strange power passing through his ankles and joints. Soon the man is on his feet, testing them, standing, walking about, whilst joy and surprise surge through his soul. No wonder the multitude were astonished as Peter and John with the restored man clinging to them while learning to walk, entered the Temple to pray and praise.

The challenge of the hour arose out of the wonder and astonishment of the people.

How gladly would we have read the full

text of these various sermons of Peter! Yet how wondrous is the summary of the argument presented to us by Luke! Everything centers in Jesus. He was demonstrated to have been made by God both Lord and Christ. The Resurrection and Ascension had done this, and the miracle which had just been enacted demonstrated this. God was speaking to them concerning His Anointed. The crime of rejecting Him was great. It was one which could not be shifted. Pilate would have let Him go but they refused to consider such a proposal. They must not blame Pilate. The guilt of the Crucifixion rested on themselves and their rulers. They repudiated the Messiah when they hounded Jesus to death.

There was really no escape for them. While they and their fathers had failed in righteousness and holiness of life, Jesus had not failed. His character, His works and words, His Death and Resurrection, the miracles now being accomplished in His name, all demonstrated the holiness of Jesus and that He was the Anointed One. Yet they had rejected Him and chosen that a convicted murderer should live rather than He.

But we are listening to the preaching of a new Peter, and while the charge is driven home, a deep affection surges through the apostle's heart. The Master had prayed, "Father, forgive them; for they know not what they do," and Peter says with tender pity, "You did it ignorantly, brethren. You had not thought of God's Anointed in terms of humiliation and pain, but as a triumphant Warrior. What are you to do? Why, you must change your whole attitude of mind and heart. Turn away from your prejudices and preconceived ideas. Keep before you as the object of your desire the blotting out, the obliteration of your sins. If you do, you shall experience what has come to us, seasons of refreshing from the presence of the Lord. Not only so, the whole story of the Messiah is not yet recorded. In the fullness of time He shall come into His own glory. For this time His dwelling place is in heaven but in the restoration of all things His glory shall be on the earth."

The whole address reaches its climax in the words, "God . . . . sent him to bless you, in turning away every one of you from his iniquities."

**Saturday, 12th. Acts iv. 1-12.**

We have just witnessed the first contact of the "Spirit-filled" with poverty and misery as represented in a crippled beggar and have seen that it produces the religion of the handclasp; now we witness its first contact with wealth, for a little coterie of rich people had constituted themselves into a priestly oligarchy. The chief of the police took Peter and John into custody for producing a religious disturbance. The enduement of the Holy Ghost and power is indeed disturbing. The Sadducees do not represent a faith so much as a policy. It is true that they had no room for faith in the unseen. But their bond of union was church politics. They liked peace and good order. They maintained an alliance with Roman government, and found it profitable; there was money in it. Spirituality they did not understand and considered impractical. They disliked enthusiasm. There is no record of one of them accepting Christ. Pharisees and scribes found salvation, but never a Sadducee. On principle they opposed Jesus when alive, and they opposed His followers now. As a matter of fact, Christianity was growing very rapidly. The three thousand converts after Pentecost was a remarkable beginning; further witnessing met with such success that there were now five thousand heads of families in Jerusalem who were being saved.

The Holy Ghost eradicates fear. Peter who once had trembled before a slave girl, now fears not Annas and his court. As he had spoken to the populace, so now he speaks to them. "A good deed has been wrought, and its secret lay in the spirit of 'Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.' You builders despised Him and threw Him on one side with contempt, but God made Him the Cornerstone of a new edifice. In Him is salvation, and 'there is none other name . . . . whereby we must be saved.'" This is new language and here is a new spirit which the politician never has understood, which he always has hated and feared, which always has defeated him and always will. Look at those seventy rich,

contemptuous, vindictive judges reclining in their semicircular court, and at the three men in the center, Peter and John and the restored man! It is a fascinating sight. Who are the most powerful? History never wavers in its answer.

The judges would ignore the connection of the prisoners with Jesus, but that after all is the entire issue. Lady Macbeth cannot get rid of the bloodstained hands.

The apostles are tried for a good deed, for making a cripple sound and whole in body and mind. So long as Christianity can confront autocracy with the testimony of good deeds it will present an answer which the autocrat must either leave alone or hurling himself against must find himself defeated.

**Sunday, 13th. Acts iv. 13-22.**

The Sadducees cannot hide their contempt for the illiterate masses. But now they cannot lose sight for one moment of the new type of men standing at their bar. There is a self-reliance in these followers of Jesus which is perturbing. It reminds them of the trial of Jesus Himself. They recognize who they were. They are in utter perplexity what to do. The healed man has to be accounted for. If only they could prevent these men from talking! But they see that the Gospel is working like a virus, spreading and laying hold upon society. Hence their decision. They must not speak about the name of Jesus any more. Note the terms in which they refer to Jesus,—"that fellow"! In their literature they used to refer to Him as "so and so." But there are some movements you cannot kill by laughter, and there are men whom you cannot destroy by contempt.

Hence the Sadducees were startled not merely by a new mien in these illiterate men of Galilee, but by a new assertion of authority. "Whether it be right . . . . to hearken unto you rather than unto God, judge ye!" Magistrates have learned to respect the conscience with whatever terms they may affect to deride it. This was the note which Luther struck: "Here I stand, so help me God! I can do no other." There is something higher than human justice. God sits enthroned in the heart and His authority is absolute.

At last these Sadducees have met men whom they cannot master. They know that if they persecute Peter and John a wave of indignation will sweep through the city and for the first time they recognize public opinion. Ah, Jesus was not a politician, but His spirit works revolutions. It gives dignity to humble men, it creates a new authority in the soul, it makes autocrats reckon with the people. Christianity has not been long at work, but already its effects are portentous.

**Monday, 14th. Acts iv. 23-31.**

The late Samuel Cox made use of the sentence, "the use of leisure is the test of character." What does a man do with his freedom? These apostles went to their own company, they had the "homing instinct." Would that all Christians possessed it!

We have here the earliest recorded Christian hymn. I wonder who composed it. Was it Peter? Its language is Scriptural, being based on Psalm cxlvi. 6, and quoting the second Psalm. It was evidently prompted by the story told by Peter and John. It was sung by the whole assembly. They did not wait for the conclusion, and then join in the "Amen," but whole-heartedly, sang the hymn. The hymn book is condemned which common people cannot use. A church that cannot sing or does not sing is a dying church. The sovereign majesty of God was a wondrous fact to the persecuted Church, and inspired praise.

From song the Church goes to prayer. They recall the mercies of the past, they have confidence in God's overruling of the hostility of the Sanhedrin to the glory of Christ, and that He will continue to enable them to work the works of the Master. The arm of Omnipotence is stretched out to defend, and also to enable. A church with such a sense of God is the mightiest thing on earth.

A wondrous answer was granted. A second time they were filled with the Holy Ghost and endowed with boldness in the face of danger, so that they continued to speak of Jesus and to work in His name. It was an immediate response to prayer.

Luke was evidently a man who believed in the power of prayer. His gospel abounds in references to prayer, and no fewer than

eight times does he refer to it in the Acts.

Near Gisors in Normandy, there is a small stream whose waters have such magic powers it is said, that whoever drinks of them will return to, and end his life at, Gisors. How many a soldier has drunk of those waters ere going to the wars and has faced danger and hardship sustained by the superstition, only to find at last that the waters of Gisors were not immortal. There is a river of living water, however, of which men have tested the magic charm. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

**Tuesday, 15th. Acts iv. 32-37.**

We have a further glimpse into the life of the Church. Communism was not a law. The acts of the brotherhood were free and spontaneous. The majority of the members were in abject poverty, such as evoked pity in the hearts of believers in every part of the Roman Empire. Brotherhood expressed itself in acts. It was not a case of "pooling" all property but each and all feeling the bond of a new relationship which led to generous sharing of home and table. The minds and the affections of the membership worked in unanimous harmony. Not even one member withheld his contribution to the common fund. Some like Barnabas surrendered all their wealth; others like the mother of Mark (who was probably sister to Barnabas) retained the house in which they lived. The result was that every brother had his needs supplied,—a strange phenomenon in Jerusalem.

Do not miss the significance of verse 33. The apostles gave more than money. Other riches had been committed to their care. They had something more precious than gold. It was the Gospel of the Resurrection, the Gospel of life, of pardon, peace and joy, the Gospel of power, and this they gave as well as other things. Alas, for the rich man or woman who makes contributions of dollars to church, missions, and philanthropy a substitute for personal testimony to the Gospel of the Resurrection! The apostles felt it as a debt which as honest men must be duly paid. Does every Christian recognize his indebtedness?

Who does not love the character of Barnabas? The son of prophecy, the son of consolation. The man whose life and whose ministry were a benediction; who when he spoke uttered words of comfort, encouragement and healing. Look at him in this picture, a Levite of wealth and distinction espousing the Gospel and dispossessing himself of his property for the sake of the brotherhood. See him in Antioch confronting a church composed even of the uncircumcised, yet rejoicing with a glad soul at the exhibition of saving grace and exhorting to whole-hearted loyalty. Watch him as he goes out on his quest for Saul, the erstwhile persecutor. Note his compassion for John Mark when the young man's heart fails him, and see how true was his insight when after all Mark becomes so brave, and so great a comfort to the impatient Paul. Look at the picture in 1 Cor. ix. 6, where this man who once had been wealthy, and Paul who likewise had known affluence, reveal themselves as living by manual toil. See him in Gal. ii. 9, accepting the right hand of fellowship which commissioned him to make the world his parish, and preach to the heathen. This is a Levite! How wondrous is the majesty of grace! How great the charm of Barnabas, the preacher of good cheer!

**Wednesday, 16th. Acts v. 1-11.**

We turn from an exquisite canvas to a canvas that depicts something harsh and unlovely,—the picture of a man and woman of selfish hypocrisy. The contrasts are violent. Jewish parents were wont to select names for their children which should express their souls' passion or hope. There was a world of romance in the names of boys and girls. Ananias meant *the Lord is gracious,* and Sapphira meant *beautiful.* These people had heard the Gospel and entered the fellowship. Evidently they were emotional, and becoming infected with the common passion to serve the brotherhood, announced that they would give an estate to the cause. After having given the property, they began to think that they had been imprudent, and so set apart for themselves part of the gift they had made, handing over the rest as though it were the whole, and setting themselves to deceive. It would

have been possible for them to have changed their minds earlier. But when once a gift was made it was not theirs, but belonged to others, and to seek to take back surreptitiously was a fraud. Ananias and Sapphira were lying not merely to men but to God. They sinned against the brotherhood, they sinned against the Holy Ghost Who created the Church and was its life. The story cannot be read without horror. The incident would have an extraordinary effect on the believers. It seems to have sobered them so that much more care was introduced into their giving and the regulation of their habits.

**Thursday, 17th. Acts v. 12-16.**

We have here a third picture of the Apostolic Church. It evidently covers a long period, and is fraught with momentous issues. Things were happening in Jerusalem. Thousands of people had espoused the new way and their numbers grew daily. The Christian community was organizing itself. It had its meetings for prayer, its love feasts and communions, its hallowed institutions in which hospitality was shown and every meal became a sacrament, its brotherhood in which abject poverty was eliminated, and class distinctions were ignored; it went everywhere in the city and adjacent country preaching the Gospel. Extraordinary cures were wrought. The whole movement was still within Judaism and resulted not in abstention from worship in the Temple but rather in more frequent attendance. Only those who belonged to the way went to the Temple and to prayer with a new fervor and as they went they wrought the works of God and proclaimed the Gospel.

The result was that the people began to talk. They said this is a religion of power, it does things. Sick people were brought from near and far, and were healed in the name of Jesus. Right up to Solomon's Porch the words and the works were wrought. At last there began to be tokens of something likely to happen. Priests and rulers found it expedient to hold aloof. Men's tongues could not be silenced, however. The works of Jesus still grew. And all fear had passed from the souls of the apostolic band. Whatever happened the name of Jesus would be glorified, the name which the Sanhedrin would fain suppress, the name which haunted them like a ghost.

**Friday, 18th. Acts v. 17-32.**

Now the storm breaks. The haughty Sadducees, led by Annas, are filled with bitter jealousy at the increasing popularity and influence of these humble followers of Jesus of Nazareth. Threats have been unavailing, edicts and prohibitions have been ignored. "Whether it be right . . . . to hearken unto you more than unto God, judge ye," was the reply given at the former trial and it is evident that the apostles have made their choice. Now action swift and drastic must be taken, and hence the apostles are arrested and put into the public jail.

The apostles had faith in the stretched-out arm of God, however, and in a wonderful way they escaped out of prison. There is something half humorous about the guard watching at the door hour after hour, while the apostles are moving about quite freely going in the open to the Temple for morning worship.

The apostles knew Who was on their side. The Sanhedrin had to reckon with God. The command which was given them was firm and bold, "Go, stand and speak in the temple to the people all the words of this life," and they went. The Gospel of Life was their message, life triumphant over death and every evil thing, the Gospel of the Resurrection.

Look at the assembled court. Every member has received an urgent summons. Annas is there in his pride. Now we shall see what these fellows will say. Look at the guards in front of the prison. Where are the prisoners? They are openly preaching the forbidden name and showing the forbidden power! No wonder that the high priest and chief constable and the court were nonplussed and wondered what the end would be. No wonder that the Temple police led by their chief approached them with respect, being afraid for their own safety. Note the form of the high priest's address, and how he dreads using the name of Jesus. The apostles had not attempted to "bring this man's blood upon [them]." They had said "through igno-

rance ye did it, as did also your rulers." A guilty conscience is at work within the soul of Annas. The prisoners are not slow to reply. They throw down the gauntlet, however. God must be obeyed rather than man. "The God of our fathers raised up Jesus." Here is the whole issue: "We are not ashamed of Jesus. You did Him to death, you marked Him as a criminal and accursed. He has been exalted by God. He is Prince and Saviour to give repentance to Israel and forgiveness of sins. We are witnesses; the Holy Ghost is Witness. If He is a Prince how can ye but repent? If He is a Saviour how can He but pardon?"

**Saturday, 19th. Acts v. 33-42.**

Pride and prejudice were ultimately to prove the undoing of these men. Being thoroughly exasperated they were now in danger of committing a judicial blunder. The crime of the apostles was not now liable to a death penalty. When the miracle of healing the paralyzed man led to the first trial of Peter and John, it might have been possible to frame a charge of demoniacal power, and if Rome had not taken away the right of inflicting the death penalty, the Council would have had an excuse for stoning them. But not now, for all that these men have done was to disobey an order. Annas, whose crimes of years before had led to his being deposed from the position of high priest, shows that old age had taught him no lessons.

I wonder who gave Luke the report of Gamaliel's speech. Paul was a pupil of Gamaliel, and may have been present. The speech reveals a cool, level-headed man. Gamaliel was not a Sadducee, but a Pharisee, one of the most famous scholars of his time, a man of illustrious family, having equal prestige with Annas and enjoying universal respect. Just how much he was impressed by the attitudes and witness of the apostles we cannot say. He may have been present when the Child Jesus was in the Temple asking questions. He probably was present at His trial and Death. He was judicious and assumed a temporizing attitude. "Let time work its own cure. These men say they must obey God rather than man. What if God be with them? This may not be altogether improbable. On the other hand, they may be deluded, just headstrong zealots, and if so they will run their heads into a noose. Silence will be the better policy. Leave the men alone." It looks as though Gamaliel had made the fatal mistake of judging rightness by success. God often reveals the truth through the stake, the guillotine, the Cross!

Temper once out of hand is difficult to control. If prudence led the Council to refrain from a political and judicial blunder, it did not restrain them from having the apostles flogged and again enjoining silence about the name of Jesus. But the Council was bungling all the time. Men in a temper seldom act wisely. They did but give the disciples cause for rejoicing in that the beatific blessing became theirs and they knew that they bore the marks of the Lord Jesus. Blessed are the scars which indicate a stout-hearted soldier's endurance and victory in behalf of a holy cause. Like their Master, these men had learned to despise the shame. A spirit was born in them which threats and blows could not destroy. No wonder the supercilious Sadducees were beginning to be alarmed.

**Sunday, 20th. Acts vi. 1-7.**

Times of tranquillity have their dangers. A Church that waited and watched and prayed was a united Church; a Church baptized with the Holy Ghost and impelled to witness bearing was united; a persecuted and threatened Church was filled with sweet brotherliness. But when for the moment the Sadducees found it expedient to leave the Christians to work out their own destiny, there began to be trouble within the brotherhood! The Church was growing daily and more rapidly than could be assimilated. A church's power is not necessarily conditioned by the size of its membership. Of a prosperous church we read: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The scales in which men and institutions are weighed by God are of a different character from those which are usually employed.

The trouble in Jerusalem arose between the native and the foreign-born Jews who had espoused Christianity. The foreign-born, Greek-speaking Jews thought they had

a grievance. They imagined that their poor were not receiving the same attention and alms as the poor of the native-born Jews. Such neglect if it existed was not intentional. But anyhow the apostles show a sweet reasonableness which all ministers and church officers ought to emulate. They at once set about such a reorganization of the business side of the church life as would prevent the recurrence of such criticism, and their action received the unanimous endorsement of the Church. Several if not all the seven men who were chosen were from the party lodging the complaint! What magnanimity!

Yet division was bound to come. A native-born believer who had never lived in a Gentile community was bound to have a different outlook from one who had been reared in a city like Ephesus, Athens, Alexandria, or Rome. Prejudice is difficult of mastery. In a few years the situation would become acute, and the parties divide. Soon the new wine would burst the old wine skins.

The seven men who were chosen to relieve the apostles of the administrative side of church life were men of remarkable power, "full of the Holy Ghost and wisdom." Each of them has a Greek name. We are told a little about two of them, and their work and ability were remarkable. Indeed, if we take these names of Barnabas, Stephen, and Philip from the early chapters of Acts, where will you find their peers?

**Monday, 21st. Acts vi. 8-15.**

The wrath of man is made to praise God. Persecution is the occasion for growth. You cannot destroy a soul through fleshly torments. You cannot suppress the truth by physical force. The best advertisement is persecution. The Pharisees resented the preaching of Stephen, asserting that he had spoken against the Temple and the law. Persecution scattered the Christians of Jerusalem through Judæa, Galilee, and Samaria. Persecution led to the revelation of a fact to the mind of a young Pharisee named Saul, a fact which he could not escape, a fact which blinded him, a fact which converted him into a bond servant of the despised Jesus. Saul probably heard Stephen's sermons. He was one of the judges at his trial and voted for his execution. But a goad pierced his soul that day and he had no peace till the despised Jesus healed him.

There was one Temple in Jerusalem, but there were scores if not hundreds of synagogues. And these synagogues were potent forces in Judaism; they were law courts, schools, and churches. They were controlled by elders, not priests. Here the Scriptures were read and expounded, here prayer was offered and here a man of God might utter the truth that was in him.

Stephen availed himself of this privilege and was so wise, so spiritual, so fervent, that men were amazed at the message and afraid of looking the truth in the face. So extraordinary was the power of the new preacher that rumors, many of them twisted and false, were carried to the Pharisees. These intense nationalists would tolerate almost anything save a reflection on their law, their traditions and institutions. Now, however, their wrath is kindled and as they had stopped at nothing when dealing with Jesus, so they show no mercy toward Stephen. Only they have met their match. There is a spirit in this man, calm, courageous, invincible. God's glory smote him on the face, and men who looked on him were suddenly conscious that their acts were involving them in a conflict against heaven.

**Tuesday, 22nd. Acts vii.**

It seems probable that Stephen and Paul were of about the same age. It is possible that Paul told Luke the details of Stephen's trial and noted the bright shining of his face as he also described the death scene where Stephen looked into the face of his Lord and reiterated the dying Saviour's prayer. The words of the apostle, "We all, . . . . reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory," are an eloquent comment on the significance of this scene to Paul.

Stephen spoke in Greek. He evidently delivered his defense under great emotion and was not allowed to complete his argument. Here and there he may have made statements which were not historically accurate. He was meeting a twofold charge: (1) that he disparaged the Temple; (2) that he challenged the validity of Jewish

customs. His reply is that worship is, after all, a matter of spirit. The Temple was comparatively modern, not antedating Solomon; the great experiences of Israel's past came to men who walked with God, many of them in places outside Judæa. Mesopotamia, Egypt, Sinai, the wilderness, every place is holy if God be there. He then goes on to describe Moses. First, Moses was neither the first nor the last man to whom or through whom God spake. Second, Moses had expected another, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." This Prophet was Jesus of Whom Moses was a type, Jesus Who was greater than even Moses. And as he mentions the name of Jesus and recalls all that these men had done to Jesus Whom he loved with all his soul, this man of the angel face found his love to be a fire within him and, casting discretion to the winds, he spoke with vehement indignation of all that they had done against the traditions of the covenant, against the Lover of his soul, and coming to a period in the cry, "Not I, but you are the men 'who have received the law, . . . . and have not kept it.'" Those words became a goad in the conscience of Saul of Tarsus. The spirituality of Stephen's thought penetrated the heart of Saul and ultimately made him the apostle of a universal Gospel.

The end came quickly. There was no sentence of death. There was no appeal to the Roman government for sanction to put Stephen to death. They committed a crime in slaying Stephen and began that series of acts which in a few years culminated in their utter destruction. But Stephen was not alone. His Saviour and Lord was there and with royal dignity rose from His throne to greet one who not merely died for love's sake but in dying prayed for his murderers. Brave Stephen! And thou hast not died in vain. The fiercest of thy persecutors has become thy captive and ere long shall make his boast of the scars of Jesus and glory in His Cross.

**Wednesday, 23rd. Acts viii. 1-8.**

The passions which led to the murder of Stephen now sought to lay hold upon others. It does not seem that any more were put to death, but men and women were probably stripped and beaten until great wounds rose on their quivering flesh. One of the most vehement of the persecutors was Saul of Tarsus, the pupil of Gamaliel and possibly an officer of the Levitical guard. At any rate he filled a responsible position.

The wind does not merely aerate the earth and make it fruitful, it carries seed to distant places and deposits it in fields and hedgerows. Winds of persecution scatter the truth so that instead of being local it becomes a universal challenge. You cannot destroy the spiritual with fagots and chains. The present outburst seemed to center chiefly against the Greek-speaking Christians of whom Stephen was one and Philip another.

Note well this man Philip, the first evangelist. Like Stephen, he was chosen at the suggestion of the apostles to administer affairs while they preached. Yet he and Stephen were meant by God to preach! Stephen and Philip did more for the expansion of Christianity than the whole of the twelve apostles. You see that Philip is described as a preacher. The words are significant. He is not an interpreter so much as a herald. He has news, august in origin, important to all. He has good news, the word of life. He has a positive message as to the Messiah. His word is corroborated by works. He brings joy to the city. There is nothing more contagious than joy, nothing more powerful than its appeal. The world outside of Christ knows little of joy. Its mirth is wedded to tears. When Christ first came to earth it was the occasion of great joy. When the jailer at Philippi believed, he rejoiced. The Ethiopian who believed found the desert transformed into Beulah Land.

What led Philip to Samaria? Was it on the way to his home in Cæsarea? Was it a mere asylum from the persecution in Jerusalem? Did he choose deliberately because of Christ's word? Or was he led of the Spirit, as later to the desert? At any rate Samaria is significant. Despised of the Jews and despising in its turn, it was yet an object of importance in the mind of the risen Christ. "Ye shall be witnesses unto me . . . . in Samaria." The time of persecution in Jerusalem was the hour of dawn for Samaria.

**Thursday, 24th. Acts viii. 9-25.**

The preaching of the Gospel to Samaritans was a new departure, and hence apostles must come from Jerusalem to sanction the work. How difficult it is for good men to keep pace with the Spirit of God!

How many there are who crave for power but not for holiness! Men who fain would do things but set no store by character, men who would become ministers of Christ if through them miracles might be wrought, but who have not awakened to the fact that none but the pure in heart can see God. Sometimes they come inspired by a political motive, like Nicodemus, sometimes they are vain and mercenary like Simon Magus. Alike they have to be taught that a man must be born from above before he can see or enter the Kingdom of God.

Simon's conversion was sincere but superficial. He carried with him his old ideas and propensities, and witnessing the miracles wrought in the name of Jesus thought that if he could discover the secret he could make it lucrative. Peter's rebuke is sharp and stern. It is not a denunciation to destruction, but a warning that unless he is watchful his money will be his ruin, and a desire that his silver may be lost in order that he may become penitent and live. Already the Church of Christ had experienced bitterness that comes from love of money. The rebuke was heeded, and Simon surrendered himself entirely to his Saviour.

It will be observed that the baptism practised in the early Church was not yet into the name of the Trinity but into the name of the Lord Jesus. It committed a man to Him Who had been slain upon the tree and Whose name was not suffered to be mentioned in the presence of the Sanhedrin. Jesus was Lord, and therefore the believer was committed to Him.

**Friday, 25th. Acts viii. 26-40.**

Notice how the Christian movement is being directed. The unfoldment of the programme is not according to the counsel of men. "The wind bloweth where it listeth." First the weakly apostles are transformed into heroes. Then the very pressure of the work necessitated the recognition of foreign-born believers and their appointment to administrative positions, the apostles choosing to preach. Then the Spirit takes one of these Greek-speaking believers and uses his eloquence, his charm, his piety, with mighty effect, so that through him a goad is fastened in the soul of the proud and vindictive Saul of Tarsus. Then Philip becomes evangelist and Samaria is filled with joy; and now an Ethiopian is converted into a messenger and goes with glad tidings to the southland.

It was the Spirit of God Who brought Philip into contact with the eunuch. Just how Philip was prompted to go from Samaria to Philistia we know not. He may have returned with the apostles to Jerusalem and then finding the first fury of the storm abated have gone out to gather the scattered flock to the south. It was a lonely road and full of danger. He found the solitude broken by the approach of an Ethiopian and in the ardor of his zeal availed himself of the opportunity to preach to one man, a colored man, possibly a proselyte. It was a wonderful interview and led to the transformation of a man's character and destiny.

Notice the significance of verse 31. How hopeless of grasping the significance of the passage about the Man of Sorrows and yet how eagerly and with the daring of what hope does he turn to Philip! Page reads the passage from Isaiah thus: "Jehovah's servant was cut off by a violent death through an oppressive judgment, and none of His contemporaries meditated on the truth, that the Divine Envoy's life was cut short for the sins of His people."

Philip, urged forward by the Spirit, pursued his itinerary from city to city,—Lydda, Joppa, and the rest,—winning converts, forming brotherhoods, until he reached Cæsarea where he became a settled pastor and for twenty years or more he and his family wrought wondrous works.

**Saturday, 26th. Acts ix. 1-18.**

Saul the Pharisee is an unlovely figure. When the fierce passion which swept through Jerusalem had subsided and the Christians again were beginning to move freely, this man was filled with wrath, and went near and far discovering men and women who had espoused the Christian

way of living and rushing them for trial to the Temple courts in Jerusalem, rejoicing in the blows that rained on them and the death to which many yielded. He snorted with rage, his nostrils dilated like the nostrils of a horse charging into battle.

Yet we must look at this man, for he is unique. His character has been analyzed thus by Professor B. W. Robinson. "Paul was both a Jew and a Roman; a scholar and laboring man; a religious ascetic and a cosmopolitan leader; combining physical weakness with physical strength; a pacifist and a vigorous fighter; a combination of lowliness and exaltation." He is a zealot and persecutor and yet most spiritual. His ardor for his nation and Church is extraordinary yet he was proud of Tarsus where he was born, proud of his Roman citizenship. He had all the advantage of birth, education, wealth. He was a born leader of men, he had the spirit of an adventurer. His zeal for God was the passion of his life.

What was it that urged this man forward? There was a goad in his soul. The faith, character, heroism, spirituality of Stephen, the look in his face, the prayer on his lips, the vision that filled his dying eyes with seraphic joy had all made such an impression on Saul that he could not escape. And every persecuted saint whom he had hurried to Jerusalem had revealed similar courage and loyalty.

At last the proud man has met his match, and we look on Saul the Christian. The story is one of absorbing interest. It differs in detail from the great apostle's own statement, but it is trustworthy in its main outline. When near Damascus where he meant to apprehend men and women he himself was apprehended by their Lord. Heavenly light smote him, the glory of God in the face of Jesus shone into his being and imprinted the face of Jesus in his soul. "Have not I seen Jesus our Lord?" he cries. The voice of Jesus challenged him,—"I am Jesus." To that challenge his proud soul surrendered and henceforth he was the loved servant to Him Whom he had persecuted so cruelly and so long.

**Sunday, 27th. Acts ix. 19-31.**

What romance lies behind these words! There is a period (indicated by the words "after . . . . many days") of which we learn a little elsewhere when Paul went out alone, seeking the wilderness that there he might be with God and in communion find himself. "It pleased God . . . . to reveal his Son in me." Who shall tell the wonder, the awful wonder of that hour!

Then there is the story of the transformed persecutor, who, knowing all the risks, understanding the passions that surged through the souls of the Jewish rulers, dared to throw himself openly into the task of preaching Jesus as Messiah in the synagogues at Damascus and Jerusalem.

Again you have a picture of great beauty in the meeting of Paul and Barnabas, that broad-minded, Christlike man who loved his Lord and the Church so deeply as to beggar himself for others, who saw and rejoiced in the work of the Spirit anywhere and everywhere, who could champion Paul in the hour of his suspicion and John Mark in the hour of weakness and failure. Had Paul and Barnabas known each other as students at the University of Tarsus? Men like Burnside and Plumptre think it more than likely.

Look once more on Paul in his frequent interviews with Peter, and James, the brother of our Lord. Notice the eagerness of his questioning, with what care he seeks to know the details of our Lord's ministry and the content of the Gospel.

And lastly, notice the life of the early Church. See the converts in Damascus who had been led to Christ by Paul himself, as they protect the apostle from the soldiers, policemen, and spies of the Governor Aretas and the synagogues, as they try to hunt him; effecting his escape in so original and daring a manner; and later see the apostles moving him from house to house and into the country until he reaches Cæsarea, and there arranging with a friendly captain of a vessel to take him to his native city of Tarsus. What times they were!

And then notice the eight or ten years in which the Jews were so much taken up with their controversy with the Emperor Caligula that they left the Christians in Jerusalem, Judæa and Samaria in peace,—years in which the work was consolidated, in which characters were developed and a

Christian standard of social ethics established, in which through the encouragement of the Holy Spirit a deeper spiritual life was sought, and in which external expansion was attained. And what of Paul? They were fruitful years in which many churches were established in Cilicia.

**Monday, 28th. Acts ix. 32-43.**

We here look on Peter as he fulfills his Lord's last injunction to be a shepherd of the flock. Here is a true bishop moving from place to place bringing words of comfort and working wondrous cures in the name and the power of that gracious One Whose name was despised by the mighty, but honored and loved by those who were of the Way,—Jesus Christ. We know not how wide an itinerary was made, but this portion of the journey is to have unique significance for Peter and for the world.

The crises of life occur as surprises. You obey the challenge of the Spirit in the duty of the hour, and suddenly find yourself confronting circumstances which demand resolution and call for action, and in a moment you and your world are changed. Note therefore the stages of this journey. Peter is following in the wake of Philip. Here he is invited to look on a sick brother and to him he brings the healing of Christ. Yonder he finds a church in distress. A sister beloved, whose life had been full of the fragrance of generous service, is at the gate of death. Will not the great apostle hasten to their help? On his arrival he hears the wailing of mourners and soon his own heart is melted by the stories which are told and which reveal how great a sorrow has come to the Church. Graciously the room is emptied, humbly yet powerfully the apostle pleads with God, in courageous faith he utters the very words his Master had uttered when He took the daughter of Jairus by the hand, and Dorcas is once more among her loved ones to serve them in the name of Jesus.

And now Peter meets his crisis. He is in a seaport where the ends of the earth gather, where conflicting civilizations meet. He is invited to be guest by one of the saints named like himself, Simon, but suddenly he finds himself confronted by the exigencies of trade. He is overwrought by his experience with Dorcas, he is startled at the circumstances in which he finds himself, and all his Jewish prejudices are aroused. What shall he do? Wearied he throws himself upon his bed. Look at him, for in this hour and through this man the Almighty is to open a new era for the human race. This prejudiced man will to-morrow utter the emancipating word, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him."

**Tuesday, 29th. Acts x. 1-8.**

Our attention is now turned to an officer in the Roman army, who is in charge of a company of one hundred Italian soldiers and stationed at Cæsarea where the Roman governor resides. It is interesting to notice the frequent references to godly men among the officers of the Roman army, just as in our own time we have found a multitude of Christian soldiers. This man, Cornelius, has never been circumcised but he has learned to fear Jehovah. His religion has four outstanding features: (1) he dwelt in an atmosphere of prayer; (2) he sought the spiritual welfare of all who were associated with him, the soldiers under his authority, the servants who waited on him, every one who dwelt beneath his roof; (3) he had compassion upon the poor; (4) prayer was the habit of his life, and just now he is seeking light from heaven on the wondrous message which Philip is proclaiming so powerfully in Cæsarea. Is it possible that he who must stand at the barrier erected by Judaism may yet have immediate access to the loving heart of God without circumcision of the flesh? This wondrous fact brings joy and eagerness to his soul.

On the momentous day when Simon Peter finds himself guest in the house of a tanner, Cornelius is in the synagogue holding such intercourse with God that the heavens open and an angel tells that such prayers are fragrant to the nostrils of the Almighty and such gracious deeds of compassion as this Roman soldier performs win the benediction of the Eternal. Are our prayers of such significance to heaven? An angel now effects an introduction of the uncircumcised Roman saint to Peter, the shepherd whom Christ instructed to feed His sheep and His

lambs. Our hearts thrill as the three men, two slaves and a soldier who had been led into the light by Cornelius, are now commissioned to go to Joppa and tell the story of the vision.

**Wednesday, 30th. Acts x. 9-23.**

The day and the hour of the Lord have arrived. Peter's life is full of arduous toil as he goes forth preaching and healing. If virtue went out of the Master, how much more exhausting must a Christlike ministry have been to one so frail as Peter! We see him at noon going to the flat roof of the house. He is exhausted and hungry. The hot air is heavy with odors from the tannery, odors that were offensive to such a Jew as Peter. Moreover, he is in contact with a new world and all manner of perplexing problems are arising. Can the new wine of spiritual truth contained in the Gospel be bottled with the narrow limits of Judaism? He must have light from heaven and so in his exhaustion he prays, and the answer comes in that God puts him to sleep and in his sleep deals with his problem.

How natural is the answer! First there is the response to Peter's hunger. He had never eaten anything "common." He has learned a great deal since first he met Christ. He has learned that no man in Judaism whether native or foreign born is "common." Rich and poor, bond and free, he has clasped hands with them, lived with them. But he has not yet gone so far as to call a Gentile "brother." The man outside is common. And the man outside eats common food. He could not eat with a Gentile lest he were polluted. He had not grasped the significance of the word of Christ contained in Mark vii. 18, 19, "This he said making all meats clean." In his dream he learned that he was calling that which God had made, by an evil name. It was a hard battle, prejudice, education, caste, even religion combined to hold this man from the liberty wherewith Christ makes men free. But the Spirit of the Lord is mighty and Peter grapples with his problem.

Just then his dream is broken by a loud knocking at the gate and Peter knows that the solution of his problem will come through action. His divided mind will find truth in the pathway of Christian service. What a wonderful triumph! Look at this man as he takes those Gentile messengers, two of them slaves, the third a soldier, and makes them his guests. In that act you witness the dawn of Christian civilization.

**Thursday, 31st. Acts x. 24-48.**

Gracious is the meeting of Peter and Cornelius. Each man has been introduced to the other by a heavenly ministrant, each knows that the meeting involves a new conception of life. Peter draws near, accompanied by six chosen brethren from Joppa who shall witness the solemn event. Cornelius gathers kinsmen, friends, soldiers, servants, all who through his ministry have been led to seek the Lord. And now the great word is spoken. "My mind seizes hold of a great fact. God is the God of all and has no favorites. He does not regard external circumstances or accidental qualities. He will welcome every one. His emphasis is on character. Not nationality, but disposition counts. All who would know Him must be God-fearing and as such they must have faith, and must live uprightly. To such the Gospel pertains. Jesus of Nazareth was anointed by God as the Messiah. His works prove it. His Life and Death and Resurrection prove it. We are witnesses, and our experience confirms our faith. Jesus is not only the Messiah, He is appointed by God as the universal Judge. He is not on a level with other messengers of God, but supreme. Faith and the forgiveness which is the reward of faith are open to all."

And now the startling episode comes to a startling conclusion, for this man has not been baptized and yet the Holy Ghost comes upon him. The ways of the Spirit are disconcerting to our theories and dogmas and prejudices. No wonder the Jewish brethren who had accompanied Peter were startled. Yet baptism by water had its own place in the economy of the Church. It was not essential to Christian experience and yet it was helpful and desirable. Can we of today learn the lesson? Not until we do will there be consummated that desirable and glorious event,—the organic union of Christendom.